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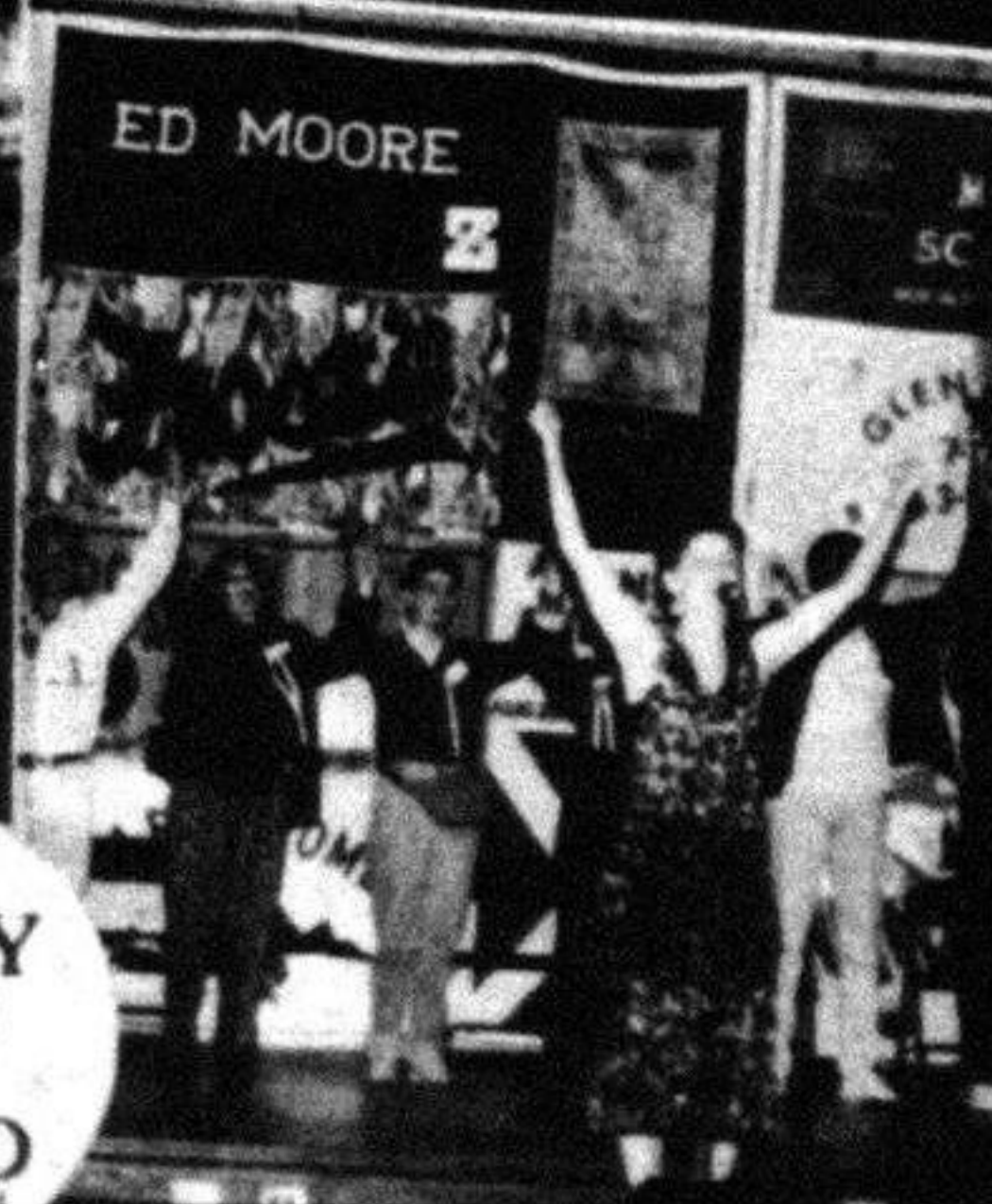
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ANYTHING THAT MOVES

BEYOND THE MYTHS OF BISEXUALITY



☆
JEWISH
and
BISEXUAL?
in the Jewish
Sexual Caucus
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UNITY
IS OUR
BI
WORD
BI-POL 1984

ASSUME
NOTHING



Anything That Moves:

Beyond the Myths of Bisexuality

move (moov): 1. to advance, progress, or make progress. 2. to change place or position. 3. to take action. 4. to prompt, actuate or impel into action. 5. action toward an end; a step. 6. to set in motion; **STIR OR SHAKE.**

about our name...

Our choice to use this title for the magazine has been nothing less than controversial. That we would choose to utilize the stereotype that "bisexuals will fuck anything that moves," to redefine it to suit our own purposes, has created a myriad of reactions. Those critical of the title feel we are purporting the stereotype and damaging our image. Those in favor of its use see it as a movement away from the stereotype, toward bisexual empowerment.

We deliberately chose the radical approach. We are creating dialogue through controversy. We are challenging people to face their own external and internal biphobia. We are demanding attention, and are re-defining "anything that moves" **on our own terms.**

READ OUR LIPS; WE WILL WRITE OR PRINT OR SAY ANYTHING THAT MOVES US BEYOND THE LIMITING STEREOTYPES THAT ARE DISPLACED ON TO US.

This magazine was created by bisexuals. It is published by the Bay Area Bisexual Network and reflects the integrity and inclusive nature of the BABN Statement of Purpose. **ATM** was created out of pride; out of necessity; out of anger. We are tired of being analyzed, defined and represented by people other than ourselves—or worse yet, not considered at all. We are frustrated by the imposed isolation and invisibility that comes from being told or expected to "choose" either a homosex-

ual or heterosexual identity.

We are whole, fluid human beings. Do not mistake our fluidity for confusion, irresponsibility, or an inability to commit. Do not equate promiscuity, infidelity, or unsafe sexual behavior with bisexuality. Those are human traits that cross ALL sexual orientations.

We are angered by those who refuse to accept our existence; our issues; our contributions; our alliances; our voice. It is time for the bisexual voice to be heard. Do not expect each magazine to be representative of all bisexuals, for our diversity is too vast. Do not expect a clear-cut definition of bisexuality to jump out from the pages. We bisexuals tend to define bisexuality in ways that are unique to our own individuality. There are as many definitions of bisexuality as there are bisexuals. Some of us choose not to label ourselves anything at all. Do not expect that the opinions expressed are shared by all bisexuals, by those actively involved in the Bisexual Movement, by the **ATM** staff, or the BABN Board of Directors.

What you can expect is a magazine, that through its inclusive and diverse nature, creates movement away from external and internal limitations and validation.

This magazine is about **ANYTHING THAT MOVES**: that moves us to think; that moves us to fuck (or not); that moves us to feel; that moves us to believe in ourselves, and **To Do It For Ourselves!**

about our cover...

The people and images that appear in the cover photograph are not necessarily bisexual, so don't you go making any assumptions. The featured bulletin board belongs to the editor and is merely her idea of the perfect "bi-conceptual" bulletin board.

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about BABN...

The Bay Area Bisexual Network is an alliance of bisexual and bi-supportive groups, individuals, and resources in the San Francisco Bay Area. BABN is coalescing the Bisexual community and creating a movement for acceptance and support of human diversity by coordinating forums, social events, opportunities, and resources. We support relationships among people regardless of gender, which can include relating intellectually, emotionally, spiritually, sensually, and sexually. We support celibacy, monogamy, and non-monogamy as equally valid lifestyle choices. We support open expression of affection and touch among people without such expression necessarily having sexual implications. The BABN is by nature educational in that we are supporting the rights of all women and men to develop as whole beings without oppression because of age, race, religion, color, class or different abilities, nor because of sexual preference, gender, gender preference and/or responsible consensual sexual behavior preferences. We also support acceptance in areas of employment, housing, healthcare, and education. This includes access to complete sexual information, free expression of responsible consensual sexual activity, and other individual freedoms. Membership is open to all bi-positive people whether or not they consider themselves bisexual.

In This Issue:

Community...

What Is Community? Culture.

Stories. Poetry. Dance. Song. Rituals. History. Friends. Family. Laughter. Shared meals, the way we build our homes and our lives. All races, cultures, classes, ages, abilities. Bisexual Community.*

Who Are We? In this issue, we have explored the issue of community, specifically the Bisexual Community. You will hear the voices of pagans, Jews, Christians, witches, Asians, peace marchers, sex workers, anarchists, African Americans, healers, sinners, soldiers, tricksters, duogamists, monogamists, hedonists, Pacific Islanders, hippies, punks, housewives, incest survivors, queer activists, the cynical, the jaded, the naïve, farmers, secretaries, dancers, nerds, teachers, feminists, mixed-heritaged, peddlers, atheists, ex-cheerleaders, antagonists, protagonists, Arab Americans, radical faeries, radical revolting sexologists from hell, mothers, fathers, those whose inner child is a brat, friends/lovers/allies, Muslims, business owners, the jobless, the clueless, the street-smart, the enlightened, gender benders, assholes & saints; as well as those in recovery from Catholicism, alcoholism, mainstream values, AIDS, and 24-hour t.v. news coverage of the Gulf War.

Some of those who have contributed to this issue of ATM discuss community and/or their lives directly. Others bring these experiences and perspectives in writing about others which may or may not be apparent to the reader.

In retrospect, this issue should have been called, "Community Part I," as it is in no way a complete nor exhaustive answer to the question: **"Who Are We?"**

From **Bi Any Other Name: Bisexual People Speak Out, eds. Hutchins and Kaahumanu, Alyson Publications, 1991.*



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Letters...

Desert Song

Your first issue was so amazingly excellent that it intimidated me for a month. I felt nothing I could write to you could measure up to the quality of those articles. Being an activist, however, I realized you would rather get a letter from me, regardless of quality, than no letter at all. So here's my letter to let you know that *ATM* had a BIG impact on me, made my day, made my week, followed me to bed, cheered me up, strengthened my identity, made me laugh, made me proud.

I especially appreciated the article on AIDS activism in the Latino community. For the first time I understand how racism, working unconsciously in white activists, is connected to the higher incidence of AIDS in communities of color. It's because AIDS prevention has been aimed at whites. That's very obvious to me now, but I didn't understand it before. Thank you.

There were a hundred other things I liked — but I can't recall them all, and I lent my mag to a friend (yes, there is more than one bi here in the desert, I was happy to discover!). I have only one suggestion. That is to leave white margins on all pages and minimize the amount of black ink. I know you want to bring dynamism, power and life to the magazine with unusual design. And you did a very good job. The problem with the ink is that it is hard on people like me who are chemically sensitive. White margins give us at least a chance to keep ink off our fingers. And the more ink, the smellier the page.

I look forward with bated breath to the [next] issue.

Tori Woodard
Yucca Valley, CA

BiFriendly Hong Kong

I just got the announcement of your existence and am very, very excited that BABN has decided to put out a quarterly. Living here in Hong Kong over the past ten months while I've been doing my dissertation research has been a hard row to hoe; especially since Tigger and I came here just after the [1990 National Bisexual Conference], we've felt very isolated. A friend sent us a [copy of the book], *Bi Any Other Name*, and your flyer for *ATM* arrived shortly thereafter; they've helped a lot. Just knowing other

people are out there helps lift the fog of isolation we feel. The anti-sodomy laws here are still on the books, though under extended legal review, and that has made any moves toward trying to set up a BiFriendly group here very tough. We're very much looking forward to being back in the Bay Area in September, and to being part of the community you're building.

I'm also sending you an article. It was incredibly freeing for me to write it; I've never before had a chance to write something about us, for us. It's a great feeling, and I thank you for providing that opportunity, even if the article itself doesn't fit your needs.

Ted Hardie
Hong Kong

Profoundly Disturbed

I would like to express how profoundly disturbed I am in your choice of "Anything That Moves" as the title for your new quarterly magazine. This phrase embodies the very worst of biphobic hatred used by monosexuals to dismiss us as trivial and not worthy of serious consideration.

It is particularly disappointing to me as a writer because a much hoped-for new publication in the community now becomes unavailable to me due to the unfortunate choice of title. As a bisexual, I cannot write for this magazine any more than I could write for a journal for people of Irish descent that labeled its audience drunkards or a magazine about Scottish immigrants whose title said my people are all cheapakates. Hatred and bigotry cannot be tolerated, even (especially) among friends. No matter how well-intentioned the journal is, I cannot imagine being a contributor (or a subscriber) to something which, on the front cover of every issue, reinforces such a negative stereotype.

I strongly urge you to consider changing the title to something which projects a more positive image of us as bisexual people. Something playing up our strength at making choices, or our cultural diversity or our long history of intellectual and artistic innovation.

Wayne M. Bryant, Editor
Boston Bisexual Men's
Network News

Fag Hag Congrats

Just got my hands on your new magazine, and all I can say is "Wow!" Gotta get more of this stuff.

Just in case you're wondering if

you know of me, I'm the perpetrator of the article in *Bi Any Other Name* anthology entitled, "My Life As a Lesbian-Identified Fag Hag." It was written in 1986 originally, before the birth of *Queer Nation*; otherwise its title would have been a lot shorter (maybe just the one word, "Queer"), but perhaps not anywhere near as funny.

Good luck with your 'zine, and here's hoping it blooms!

Ellen Terris
Federal Way, WA

Those Who Love Anything That Moves...

Aloha! I heard about your magazine in my lover's copy of the newsletter, *Both Sides Now*. Send me subscription info IMMEDIATELY!!!

I LOVE the title of the magazine. My lesbian lover doesn't understand my bisexuality and I'd love to have a copy of a magazine in the house that challenges her notions of bisexuality.

Cinda Catey
Honolulu, HA

This is a "thank God you exist" note. I did not have a crisis with my bisexuality, but recently I have been searching for an escape from the constant barrage from heterosexual society as well as feeling as though I was missing something by going only to homosexual support groups. Thank you again for producing an alternative to what exists for the most part.

Girny Walter
Toledo, OH

Thank you for putting together this wonderful publication. I picked up the premier issue with much joy at Old Wives Tales while shopping in San Francisco on my 28th birthday.

Over the past several years I've been coming out to myself, trying to find the words (oh, ok, I'm bisexual) and just last month came out to some of my co-workers and my husband (an 11 year relationship). I have been received with much love and care so far during this process.

I find *ATM* and *BABN* as supportive in allowing me to get support in being, living, learning and exploring who I am and who bisexuals are and can be. Thank you for listening and educating.

Nancy C. Myers
Walnut Creek, CA

continued on page 7

Anything That Moves

The Straight Poop

A Political Opinion Column

By Paul Smith

We all have notions of why community is important to understand. But how each of us relates to a community depends largely on our philosophical beliefs about the concept of community.

Community as Psychological Reality.

One reason that the study of community is crucial is because its impact goes far beyond the physical: community literally crawls into our head and is our head. The theory is that the self is a coagulation of society; it is society itself. Personal freedom exists only within the roles that our community has assigned to us. Contrary to what the Constructionists say, the self does not act independently of society and define it. We were fellow travelers in society before we were self-conscious. And, contrary to the Essentialists, there is no self that is independent from society within which we can define eternal essences.

Therefore, in order to understand our own fears and delusions, we need to recognize that they are the individual manifestation of the acts of others. Identifying these others and demystifying our personal "special condition" by recognizing it to be part of a group phenomenon is the basis of personal liberation.

Community as Process

Bisexual community can be found where two or more people congregate and relate to each other as bisexuals, not only where there is a nationally known group with an official newsletter or magazine. Community is a process, not a place, which gives rise to certain social rights, psychological roles and emotions. The concept of community needs to be flexible. The awareness, validation and support provided to bisexual individuals by a group are fundamental aspects of a bisexual community.

We also need to identify the processes for achieving greater legitimacy as a community. The process of creating "new" institutions is as important as the process of reclaiming our history in pre-existing institutions. It isn't as though we just showed up on the scene and are the "Me Too Generation" of queer liberation. Bisexuals have been there all along and in significant numbers. The question is not why are bisexuals coming out now, but rather what prevented bisexuals from coming out before? We have been discouraged or not allowed to take our rightful place because of mistrust and outright bigotry. It's only fair to now acknowledge our place in history.

Antithesis

Not only does community shape our consciousness, but it also creates our "enemies." We have to remember that we grew up "next door" to one another and are maintained by the same conditions under which we grew up and are sustained. Therefore, given that the public becomes the personal, we will find our enemies within our own selves.

The oppression of society, for generations, is internalized in the roles we are assigned. We are engaged in a never ending struggle, not only to overcome on the political plane the more obvious powers that would harm us, but also in the psychological sphere to vanquish the hidden persuaders within us that assign us to roles of victim and bully.

My Personal Experience with Community

The difference in my own self-esteem and ability to thrive as a bisexual depends more than anything else on my contacts with various types of sexual minority communities. I have found many bisexual communities, with various levels of self consciousness, formality, and public exposure. The types of community in which I traveled have had a direct

effect on how I felt about being bisexual.

When I was an early adolescent, I became aware of my orientation and felt like hiding from certain abhorrence and rejection. I hid my practices with the few young men whom I could find in an otherwise hostile, menacingly bland, rural, and then suburban, scene.

When I went to college at Berkeley, I discovered the gay and lesbian community, and became much more self-confident and secure in my role as a bisexual. Because the need to hide out was diminished, I had the strength to come out as bisexual to more and more of my companions.

I still found myself to be an abomination to much of the straight world, and seen as confused or timid by members of the homosexual world. This whole idea of having to be one or the other of only two kinds of sexual orientation is the root of biphobia. As Kate Millet once said, "Homosexuality was invented by a straight world dealing with its bisexuality."

This "either/or" construct of the patriarchal system, is itself used by sexual minorities to oppress each other. A bisexual community (or any other community) should not need to define itself in terms of its opposite.

We need a truly multicultural view of community, an appreciation of diversity that has been a strength in many places. This is something we can build on and which can be a unique contribution of the bisexual community to other communities. And this does not mean accepting, as some do, the bisexual stereotypes conjured up by our enemies. Taking on the mainstream world's morals and pasting this onto bisexuality makes us merely the "house bisexual," shuffling and giving our way toward feigned, conditional acceptance. We must break rules, and eventually redefine rules, in order to change the status quo and gain legitimacy as a community.

Ultimately, my experience has taught me that we have to have control our own community which will create us in its own image. Without doing so, we bisexuals will remain at best (unwanted) guests in someone else's world.

War Toys "R" Us

By Linda Xiques

Faced with a dismal economy, eroding public services, and rising taxes and unemployment, this country desperately needed something to stir its hopes and inspire feelings of pride. George Bush managed temporarily to achieve this by launching his air arsenal and letting us get a look at the war toys we've been buying for the past decade.

Even confirmed peaceniks couldn't help being awed by the technological genius embodied in these weapons—the missiles that literally turn corners to seek their targets, the lethal bombers that look like folded origami designs. Confronted with the products of America's military/industrial complex, one can only gasp in amazement. They work brilliantly. No other weapons can touch them. We're Number One.

Then comes the depressing realization: war is the only thing we're good at. Our military technology is the only American product the rest of the world is clamoring for. While other countries put their efforts into developing superior consumer products, we put our engineering genius into military hardware.

Now we're stuck with it. Even though this crisis is over, we'll have to replenish our depleted stock of weapons and the defense industry will become even more entrenched. Our dazzling display of destructiveness will bring new orders from other countries eager to update their arsenals. And, as in the past, we'll indiscriminately sell to them. How else are we to make a dent in our balance of payments?

We talk of a peaceful future, but how are

we to get there from here?

During the weeks leading up to the war, while Bush was standing tall and vowing not to compromise, I kept thinking his intransigence was just a ploy. That somewhere behind the scenes, reasonable people were at work, trying to understand an alien culture and to find common ground for negotiation. It turns out that what we heard—florid Bedouin curses and stoic John Wayne pronouncements—was all that passed for statesmanship in the crisis.

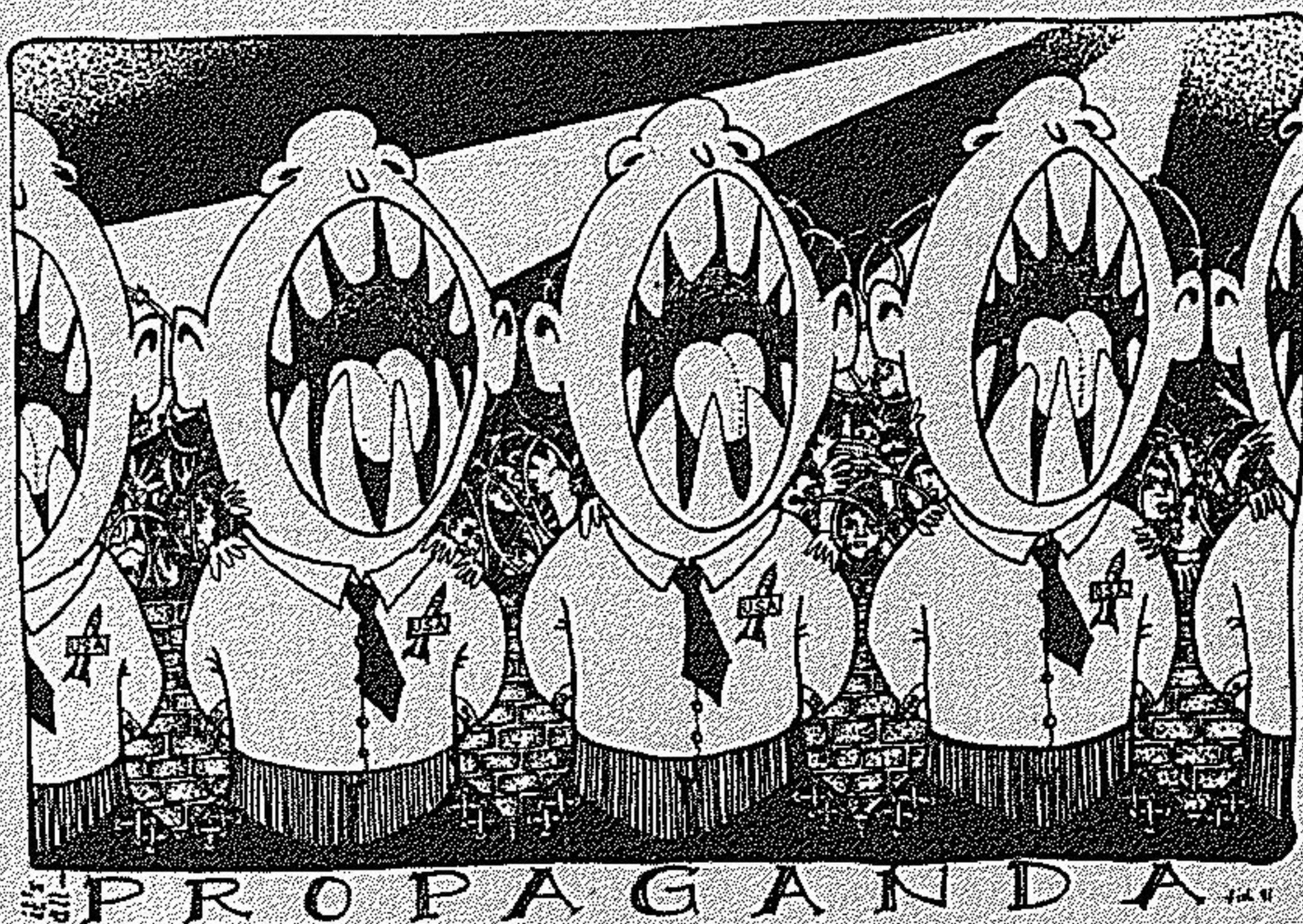
An even though it's over, it isn't over. The only battlegrounds we leave completely are the ones we lose. We're out of Vietnam, but 45 years later we're still in Germany, and 37 years later we're still in Korea. Can anyone doubt our victorious armed forces will be entrenched in the sand for years to come?

Our wrongheaded leaders keep reassuring us that this will

not be another Vietnam—meaning not another drawn out defeat. They pulled no punches this time; they won this one for us. The depth of their misconception is depressing. America didn't turn against the Vietnam war simply because we were losing. War resistance built when people realized there was no good reason to be in Vietnam. Our boys were dying and no vital national interest was involved. The fighting was based on a political theory—the domino theory—that proved to be invalid.

George Bush has a theory about the Middle East that he thinks is worth dying for. Given his lapses in judgment in the past, I'm not reassured. He sent milk-fed youngsters from America to solve a Levantine dispute that has been building for decades. A dispute that, if it's ever resolved, will take more finesse and sophistication than Bush has shown himself capable of. He can't say this won't be another Vietnam. It already is.

Linda Xiques is managing editor of Pacific Sun, the Marin County News Weekly (415/383-4500). Reprinted by permission.



Anything That Moves

GLAAD Tidings

A copy of your premier issue has materialized at the GLAAD (Gay & Lesbian Alliance Against Defamation) office. Congrats on a terrific job!

I know you have problems with our acronym [because it does not include the word "bisexual"]. It's copyrighted and we're under contract, but I live in hope that someday we will change it to include bi recognition.

Jesse NR Greenman
GLAAD/SFBA

Women Crafts West Boycott

I want to warn bisexual women that we are not welcome in Women-Crafts West, and that it is currently not a safe place for us to shop.

[While shopping there, I] ended up feeling sick, hurt and angry when I heard the saleswoman declare to her friend in a loud, angry voice that bisexual women were bringing AIDS into the lesbian community, and that they couldn't be trusted to be honest about their sexual history.

I didn't trust myself to respond nonviolently, so I left the store. I have since written to the saleswoman to tell her how her bigotry felt to me, and to attempt to educate her: that the ones who possibly cannot be trusted are women who identify as lesbians, sleep with men and don't tell [their sexual partners:] and that AIDS enters the lesbian community through needle use (sic).

Lucky for us bisexuals that only a very small portion of the lesbian community are ignorant bigots. But that portion is educable—about as educable as any abusers are about battering. It's a long and tiresome process.

In the meantime, Sisters, until WomenCrafts West becomes a place where all women can shop in peace, I suggest we take out business elsewhere.

Beverly Mesch
San Francisco, CA

Greetings From Geller

Just a quick note to congratulate y'all on a beautiful first issue! Go wild. A few other tidbits: There were two reviews of my book *[Bisexuality: A Reader and Sourcebook]* in the anarchist rags, *Fifth Estate* (Spring 1991) and *Anarchy* (1991). (An aside — it was funny to me how a paper

called "Anarchy" is so well organized!) From the *Anarchy* review comes one of my favorite quotes: "Here's hoping Geller's book is well read, and that it's one more resource on the many roads to anarchy." Hey, mom! I used to be an ultimate pariah, then I was a vanguard (re: *OUT WEEK*), now I'm a resource on the many roads to anarchy! I wonder what I'll be next?

Tom Geller
Cincinnati, OH

P.S...My [computer] program, Quark 3.0, has a spell-checker which recognizes "bisexual" but not "bisexuals." Maybe it thinks we exist only in theory, or never more than one at a time, like the Phoenix?

Bi Brits Go National

Thank you for the copy of *ATM*, that you sent to the University of East Anglia Bisexual Group. The group is now part of the UEA lesbian/gay/bisexual group which will still be very happy to receive copies of you very wonderful magazine.

Receiving *ATM* was particularly encouraging because we are now compiling a national newsletter for British bisexuals. Britain has had no national publication for bisexuals for nearly two years. We feel we have taken on quite a challenge!

We welcome any contributions from bisexuals in the Bay Area and the U.S. Articles should be reasonably short (not more than 1000 words) and upbeat!

Allison Searle
Giles Williams
Co-editors, *Bifrost*
P.O. Box 117
Norwich, U.K.
NR1 2JG

Open Letter to Writer JoAnn Loulan

Dear JoAnn,

I support your desire to serve the lesbian community exclusively; however, I don't believe this demands the overwhelming biphobia that permeates your *[Matrix]*, Nov 1990 interview.

Your perspective on bisexuality denies the importance of a bisexual woman's intimate relationships with women and defines us solely by our relationships with men. My intimate relationships with women are not the same as my intimate relationships with men but they are equally important to me.

While you claim to be "an

advocate of women telling the truth" about their sexuality, you then go on to raise the stakes for bisexual women coming out. The message seems to be, tell the truth of your sexuality as long as it doesn't involve men. I fell in love with a woman in 1975 and came out as a lesbian. Bisexuality did not exist in the language of my community. As a consequence I have come out as lesbian and "gone back in" several times in my life. Each time I lost an entire community and each time watched half of my most valued relationships be devalued by my new friends.

I am relieved to hear you so clearly articulate the clubhouse mentality of lesbian communities: it has been an important element of survival for many lesbians. But the fact is, "the cool clubhouse" is full of closets. Bisexuals have been a part of the lesbian movement from the beginning. We want out of the closet and we want to continue to stand beside lesbians.

You identify yourself as part of a generation that has a "fantasy" that bisexuals would "jump the fence and hide out when the gestapo came to get the lesbians and gay men," and go on to say that a bisexual woman in a long-term relationship with a woman still has the "privilege" of abandoning her lover and fleeing through the back door. You seem to believe that only people without options can be trusted to stand for what they believe. That certainly opens the door to question lesbians who can pass as straight, Jews who can pass as Christian, and so on. A lack of options doesn't make a person more trustworthy.

There are real issues between lesbian and bisexual women that are too important to be hidden behind hateful accusations. I believe that we can choose to be strong enough to articulate our feelings through honest dialog rather than through innuendo and stereotyping hatred.

Interactions between lesbians and bisexuals have produced a lot of anger and pain on both sides, but we don't have to engage in the standard patriarchal war between factions. We can put our politics to work and do something really different.

Celine-Marie Pascale
Santa Cruz, CA



Keep those cards and letters coming! We want to hear your thoughts, suggestions, criticisms, and opinions.

Whose Culture Is It Anyway?

By Amanda Udis-Kessler

To a large degree, the bisexual movement is built on insights from the lesbian/gay rights movement. We use the same language ("coming out"), experience heterosexism in similar (though not identical) ways, and wish to create communities with the richness and commitment of lesbian and gay communities, if not with some of their particular boundaries. We can also use insights about where they go wrong. In this vein, I want to ask some hard questions about an activity which bisexuals seem to love: "reclaiming" those famous bisexuals, throughout history and today, who did not or do not call themselves bisexual (the former would include Julius Caesar; the latter, Jan Clausen*).

For lesbians and gay men, such reclaiming is a popular pastime as seen in: *The Gay Book of Days*, a list of who is, was, probably was, and might have been gay and lesbian. Bisexuals, however, ought to be aware of some other aspects of lesbian/gay reclaiming. These include a denigration of heterosexuality (evident at the lesbian/bisexual/gay studies conference which I just attended, where gay male oral sex was described as the ultimate blow, so to speak, to patriarchy) and the assignment of a gay identity to those who could not possibly have had one, given that, in the West the notion of someone *being* homosexual, rather than *acting* homosexually, does not predate the Enlightenment.

Whereas lesbians and gay men reclaim "heterosexuals," pointing out their homosexual activity, we tend to reclaim those already claimed as gay—after all, their sexual activities included both men and women, so they must "really" be bisexual. If we are just describing their actions, this label is not inaccurate. However, I suspect that we are using the ambiguous connection between act and identity to mean something more than this, to locate them in relation to us in a

trans-historical bisexual culture, to make certain kinds of connections which are not historically viable.

The bisexual movement, like the lesbian/gay movement, has appeared in a specific society at a specific point in time; we are rooted in the sexual revolution, in late capitalism, in the age of identity politics and the weakening of boundaries between public and private life. To call Michaelangelo a bisexual as though the same forces shaped his generation and ours is, ironically, to deny our his/herstory rather than enrich it. Neither Michaelangelo nor Virginia Woolf had, or could have had, the bisexual identity which alone is responsible for the creation of our communities, even if their behavior was bisexual.

In a sense, we want to have it both ways. We want to be in a community where we belong on account of our self-definition, where we are not experimenting straights or closeted gays, where our identity matters more than our acts (no celibate or monogamous bisexual would be rejected from a bisexual community). We also want to be in a community which honors the fluidity of our identity over time. Yet we want to define others in ways that they have not defined themselves, even when (as in Jan Clausen's case) the label and the community are there for the taking. If we are tired of discussions about who is or was "really" lesbian or gay, why do we care so much about who is or was "really" bisexual?

There is, of course, an answer for that, and it has to do with our needs for culture, for continuity, for role models. Even with the new North American Multi-cultural Bisexual Network, we feel our tenuousness and long for permanence and therefore our roots. Our status as a sexual minority facing discrimination on many fronts only makes our desire for grounding stronger. The very fluidity of our identity, the range of what it can mean to be a

bisexual, may get in the way of a sense of solidity and even of solidarity. If we must live with a certain open-endedness about our sexual desires beyond that which a lesbian, gay man or heterosexual person experiences, we at least want tangible historical connections where our identities are concerned. Unfortunately, it is exactly these connections that are not available to us in the way that we want them, for two reasons. The bisexual identities we have developed are products of our time and our environment, and were not shared by Alexander the Great or Eleanor Roosevelt. Moreover, as we learn from the lesbian/gay denial of bisexuality, personal integrity in this case demands that we be as true to ourselves as possible, while also demanding that the buck stops here.

Reclaiming lesbian/gay figures as bisexual also implies a sort of competition, a tug-of-war with lesbians and gay men over who was what kind of queer; this can fuel defensiveness and divisiveness. Given the heterosexism in our society, how much of our culture do we want to exist in opposition to lesbian and gay culture? If we see ourselves as part of the larger sexual minority community, we need to be clear about how our sub-community actions and perspectives affect our relations with the larger community.

These concerns do not speak to the question of whether Tchaikovsky was "really" gay or "really" bisexual (in fact, they unask precisely that question), nor should they be taken as advocating anything other than pride in being bisexual. To question our use of history in bolstering our communities is not (I hope) internalized biphobia, but rather reflects the center from which our pride ought to stem: our own, unapologetically reclaimed, bisexual lives.

*Jan Clausen is a well known activist and author in New York. A lesbian since the 70's, she became involved with a man several years ago, causing great distress to many in the lesbian community. Clausen wrote an article on her experience called "My Interesting Condition" in OUTLOOK (Winter 1990).

OPEN FORUM is an on-going guest editorial column. Its purpose is to spotlight a multiplicity of bisexual voices. The opinions expressed by the authors are their own and do not necessarily reflect those of ATM.

Bi Controversy at Berkeley's Pacific Center

By Gary North

Berkeley, CA — What to some started as a flap a year ago about bisexuals being on the 17-year-old speaker's bureau of the prestigious Pacific Center for Human Growth in Berkeley escalated into a confrontation about how the center for "sexual minorities" hires personnel and manages programs.

The result was that the director of the speakers bureau, Rob Birle, resigned in November and the center hired a new speaker's bureau coordinator, Elaine Beale in March.

Problems began in March 1990 when Birle, a self-identified gay man, was hired part-time to run the bureau. Almost immediately, he appointed several bi people to the bureau in response to requests for such speakers and because of his reading of the center's mission statement, he told *ATM* in a recent interview.

"I really took to heart the mission that was set for me when I came on board, which was to create diversity on the speaker's bureau and to increase the usage of the speaker's bureau," he told *ATM*. "And I was very, very successful at doing both those things, and because of that, there was a tremendous amount of resistance" from some bureau speakers.

One of the issues raised was that the bureau, and thus the center, was moving away from its "role" as a gay-lesbian entity. But as Birle and Pacific Center Executive Administrator Scott Walton emphasized to *ATM*, the center is not just for lesbians and gays, but for "sexual minorities", as declared in its mission statement.

The issue of bisexuality, said Walton, was one of many concerns raised around the time Birle resigned. Birle notes that a number of letters about various issues were sent to the center's

board, several of which referred to the center's hiring procedures. He said that one letter in particular complained "that I was yet another 'able-bodied white male (center employee who) passes for straight.'"

"...I left basically because if the speaker's bureau was really going to function successfully, they needed to have a fresh start with someone who wasn't going to be carrying the baggage of this selection process," he said.

In the case of bisexuals, according to Birle and others involved in the situation, a "loud" and "very vocal" but "very, very small minority" of bureau members complained that the presence of bisexuals on the speaker's bureau might "divert" and "dilute" the center's outreach to gays, lesbians and people of color (even though four of the five bi's added to bureau were themselves people of color, Birle noted).

At the same time, the number of speaking engagements doubled and the diversity of the bureau increased (transsexual and transvestite speakers were also brought on board). Emotions continued to run high amid the changes in management style, expansion of the staff size, and other related matters. Eventually, however, according to some of the people involved, the main issue appeared to be the fact that the bureau was "once again" being run by a "gay, white male" in a center that itself was being run by a "gay, white male".

Eventually, the rancor ran

high enough that Birle resigned. "I wish he hadn't resigned," admitted Walton.

However, Elaine Beale, who replaces Birle, is reported to be "committed to making the speaker's bureau more inclusive of sexual minorities," according to Kuwaza Imara, a member of the Pacific Center's speaker's bureau as well as the BABN speaker's bureau. Kuwaza also noted that Beale has proposed that the BABN speaker's bureau be involved in an in-staff training for Pacific Center speakers to bring bisexual issues to light as well as suggesting similar educational outreach to other lesbian/gay speaker's bureaus.

One of the bi people on the speaker's bureau, Cianna Stewart, commented to *ATM*. "I think the Pacific Center as an organization should be willing to directly address biphobia when they see it. The Pacific Center is a great idea in terms of having marginalized sexual communities work together under one roof. But the execution of that idea falls a little short—in terms of making it a safe space (for people other than) gays and lesbians, particularly on the speaker's bureau. [But] it is changing for the better. Most of the speaker's bureau is bi-friendly—like 90 percent."

Imara is encouraged by the hiring of Beale to the post and by her efforts to make the speaker's bureau more inclusive of bisexuals and other sexual minorities.

Olivier/Kaye Liason Revealed

Michael Korda, whose new novel, *Curtain*, is about the stormy marriage of Laurence Olivier and Vivien Leigh, thinks that Olivier was the heel who may have destroyed his fragile wife when she learned of his alleged alliance with Danny Kaye.

"What happened in 1940 [between Olivier and Kaye], Korda said, "was something that was always talked about but has never come out in the open."

Korda, who knew Olivier, said the actor "fenced around the subject...but he never denied it."

—San Francisco Chronicle

Queer Activists Coalesce at BABN Reception

By Karla Rossi

San Francisco, CA — In an effort to build alliances within the Bay Area's lesbian/gay/bisexual community, the Bay Area Bisexual Network's board of directors and speaker's bureau, the BiPOL People of Color Caucus and the Jewish Bisexual Caucus co-sponsored an open house reception, on May 23, for representatives of the lesbian, gay, and bisexual communities to meet each other.

Spokespersons for various bisexual organizations were on hand to greet lesbians, gays and bisexuals active in the community, such as John Wahl, Carmen Vazquez, Adrian Bermudez, Ken Jones, Jack Fertig, T.J. Anthony, Lee Woo, Matthew Light Moon, and John Wilhite.

Representatives of the 1991 Lesbian/Gay Freedom Day Pride Celebration, Queer Nation, Black & White Together/Men of All Colors Together, and CUAV were also on hand.

Organizers were pleased with the success of the event and see it as an important step in coalition-building between the bi community and the lesbian and gay communities.



John Wilhite, Lee Woo & Jim Frazin

Photos by Jaime Smith

L.A. Law Presents "Bistorical" Kiss

By Karla Rossi

Los Angeles, CA — In a February episode of NBC's *L.A. Law*, one of the show's characters, C.J. Lamb affectionately kissed fellow attorney Abby Perkins. When Abby becomes tense, C.J. explains she likes men too, but considers herself "flexible" and hopes the revelation of her bisexuality won't hurt their friendship.

The kiss makes C.J. the only recurring bisexual or lesbian female character on primetime t.v. It was reported that after that "bistoric" kiss, producers had planned on dropping the story line. However, the relationship between the two women has progressed in subsequent episodes to the point that Abby is beginning to face her feelings for C.J. and may possibly become the second recurring bisexual character on primetime t.v.

Both characters are scheduled to return next season.



Maggi Rubenstein & T.J. Anthony

Northampton Bi/Lesbian Controversy Continues

By Karla Rossi

Northampton, MA — The flap between bisexuals and Northampton lesbians that began last year, continued as the 1991 pride celebration was held there. The deliberate exclusion of bisexuals from the pride event title in 1990, after its inclusion in 1989, infuriated bi activists who returned this year waving their own banners that read "Lesbian, Gay and Bisexual Pride of Northampton 1991," and signs such as, "If I'm Your Enemy, Who's Your Friend?"

Lesbians who lobbied to have the word "bisexual" removed from the title claim that "including bisexuals would erase our politics, our identity...reduce all our issues to sexual ones...that it would weaken the lesbian community," according to lesbian rally speaker, Sarah Dreher.

"A sizable majority of the community has come to support inclusive politics," charged Boston bi activist Robyn Ochs in an interview with *OUTWEEK* magazine. "But the minority, who are mostly lesbians—and some separatists—are more scared, more entrenched. The battle lines have become drawn more clearly...I don't see an easy way out of this."

Anything That Moves

National Gay Rights Advocates Closes Its Doors

By Karla Rossi

San Francisco, CA — After 13 years of gay rights advocacy and precedent-setting litigation, the National Gay Rights Advocates ceased operation on May 17. The public interest law firm's board of directors cited financial problems and "bad publicity" stemming from a 1989 scandal within the organization as reasons for its demise.

The circumstances surrounding the scandal two years ago included complaints of mismanagement, questionable fundraising practices and abuse by then executive director, Jean O'Leary, toward staff attorney Cynthia Goldstein.

"The organization has never been able to recover from the internal strife in the fall of 1989," said NGRA board member Leonard Graff upon announcing the closure. "People lost their faith in the organization and they made their contributions elsewhere," Graff added.

However, under Paul DiDonato, executive director at the time of the closing, and an NGRA staff that included bi activist Lani Kaahumanu, great strides had been made in the agency's recovery and past NGRA problems may not be fully to blame for its demise. In an effort to rebuild from the 1989 scandal and bad press, the NGRA board of directors, according to Kaahumanu, "hired serious political organizers that hit the ground running." Under DiDonato, NGRA staff was "doing the job...we had an incredible team," Kaahumanu added, "but the board didn't support us with the necessary fundraising [to keep NGRA open]."

The closing came as a shock and leaves Lambda Legal Defense as the only remaining national litigation agency addressing lesbian/gay/bisexual legal issues.

"I mourn for our whole community," concluded Kaahumanu. "It's an incredible loss."

Elton John Donates Profits to AIDS Groups

By Karla Rossi

London — Elton John has announced that he will donate all United Kingdom royalties from future single recordings to AIDS/HIV charities and promises to uphold his promise for the rest of his recording career.

The singer has donated more than \$650,000 to AIDS organizations to date, according to his London press agent, Simon Prytherch. Although the beneficiaries may change from year to year, there are no plans to distribute the money within the U.S. The singer has, however, signed on as official celebrity spokesperson for this year's AIDS Walk-a-thon in Atlanta, where he recently bought a home.

Another juicy Elton John tidbit to report is that according to **News Extra**, "Elton John is joining [NBC's] **The Golden Girls** next season, and the flamboyant rock star will be doing his role in drag." A member of the show's production staff disclosed that he will play Rose Nyland's hooker cousin. "First we were going to have him just play himself in a guest appearance. But he's the one who suggested it might be funnier if he dressed up like a woman and played Rose's cousin who comes back after working as a prostitute in England for many years." We'll leave the sarcastic and inevitable punch lines for Rose's mother, Sophia to field.

North American Bi Network Meeting Planned for Seattle

By Gary North

Seattle, WA — The core organizing group of the The North American Multicultural Bisexual Network (NAMBN), in conjunction with the Seattle Bi Men's Union is planning to hold a NAMBN organizing meeting this summer, set for July 12-14 in Seattle. The meeting would further the efforts of bi groups and individuals to establish an organized umbrella network (currently there is an ad hoc network of bi groups in some cities).

The meeting would fall near the one-year anniversary of the historic 1990 National Bisexual Conference, held in San Francisco. At that conference, the name North American Multicultural Bisexual Network was established for a one year period, with the name to be reviewed at a subsequent meeting.

Also at that conference, discussion was held as to who could be members of the NAMBN (groups and/or individuals, etc.), and what the network's purpose would be (to collect and disseminate information, establish a central mailing address, office, phone, etc.), and that such a network would be committed to a balance of region, age, class, race, religion, ability, ethnicity, etc.

At the upcoming meeting in Seattle, a re-evaluation and possible re-organization will occur.

People interested in attending this planning meeting can call 415/549-2238. Donations are needed to help fund the development of NAMBN. Checks can be sent payable to: NAMBN, 584 Castro St., #441, San Francisco, CA 94114.

Postal Officials Charged With Entrapment of Bisexual Farmer

By Jacob Smith Yang
(Gay Community News)

Lincoln, NB — The U.S. Supreme Court announced that it will hear the case of a bisexual Nebraska farmer who was the target of an aggressive 29-month campaign aimed at inducing him to order child pornography through the mail. Keith Jacobsen's attorney, George Moyer, Jr., argues that the government's undercover operation was entrapment. "They were relentless," says Moyer, "They tried five different ways to get my client to break the law."

Jacobsen's name appeared on a mailing list that was seized during a May 1984 government search of Electric Moon, a magazine company in California. The search also turned up a receipt bearing Jacobsen's name. Postal officials did not consider these magazines pornographic.

A year later, however, the U.S. Postal Inspector targeted Jacobsen in an undercover operation to identify and prosecute those receiving child pornography, which is a federal offense. Initially, postal officials representing themselves as the "American Hedonist Society" sent Jacobsen a survey about sexual attitudes. He filled out and returned the survey under promises of "strict confidentiality."

A year later, postal officials claimed to be a "lobbying organization seeking liberation of sexually repressive legislation" and sent Jacobsen two surveys about sexual preferences. He responded with a note indicating that he was "interested in teenage sexuality." This prompted three attempts by officials, operating under a false name, to get Jacobsen to send child pornography through the mail. Finally, in March of 1987, postal inspectors sent Jacobsen a catalog of pornographic magazines from which he ordered the Danish magazine, **Boys Who Love Boys**. Postal officials sent him the magazine and obtained a search warrant. Upon locating the magazine in his home, Jacobsen was arrested.

The U.S. Supreme Court is slated to hear the case next fall.



Photo by Rick Gerharter

Community Loses AIDS & Homeless Activist Ron Bracamonte

San Francisco, CA — AIDS activist Ronald Dean Bracamonte succumbed to the epidemic he so passionately fought on March 5, 1991. Ron was a member of ACT UP/SF, ACT UP Network and Stop Aids Now or Else! (SANE).

Ron worked for the North of Market Senior Services as a program manager providing meals to the elderly and the homeless in the Tenderloin. He was an advocate for the needs of the elderly and homeless particularly in the area of nationalized health care.

Ron served as a member of the HIV Advisory Committee for Kaiser Permanente. As a member of PISD (People with Immune System Disorders), a caucus of ACT UP/SF, Ron served to educate sero-negative people to understand the needs of those living with HIV disease.

As a bisexual, Ron brought to bi community organizers a better understanding of the need for AIDS education and activism. Ron often acted as an advisor to the Bay Area Bisexual Network, in the presentation of AIDS/ARC/HIV information in its newsletter and **Anything That Moves** magazine.

Before moving to San Francisco, he served as a Vista volunteer and worked as a forester with the U.S. Forestry Service. He received a Bachelor of Science degree in social science at San Francisco State University and was pursuing a Master's degree at State at the time of his death.

Ron will also be remembered for his role in the October 1990 police riot in San Francisco's Castro district, in which AIDS activists were attacked by the San Francisco police. The riot resulted in reforms within the SF police department and brought an awareness of gay bashing to national attention. The photograph that has come to symbolize the event is of Ron protecting a bludgeoned demonstrator while pleading for help.

Ron is survived by his immediate family in Santa Maria, his extended family in San Francisco, his close friends in the AIDS activism community, and those friends in the Tenderloin whose lives he enriched.

Anything That Moves

Bi Visibility in Gay Community Takes "Dramatic" Turn

By Gary North and Karla Rossi

OUTWEEK, a lesbian and gay news magazine out of New York, presented a well-balanced cover article in its #84 issue entitled, "The Bisexual Revolution: Deluded Closet Cases or the Vanguard of the Movement?"

The article, written by Carrie Wofford, begins with a review of the fractious incident, two years ago, when planners of the Northampton, Mass., gay/lesbian pride event refused to allow "bisexuality" to be part of the town's lesbian and gay pride parade title or official event. Other anecdotal stories cited include one about two activists—one gay, one lesbian—who fell in love and married each other, to the shock of their communities in Boston; a woman who, according to a lesbian, wasn't "enough of a lesbian" to represent them in ACT UP/San Francisco; lesbian activist Susie Sexpert (Susie Bright), who started the lesbian erotica magazine, *On Our Backs*, and who became pregnant; women's music singer Ferron, who is involved with a man; and radical feminist Andrea Dworkin (arguably a separatist), who writes in *The Politics of Penetration* that any heterosexual intercourse is rape, and who has a male lover.

For the most part, however, the comprehensive article focuses on the problem of definition: who owns the words "bisexual" and "lesbian?" To a lesser degree, it looks at whether bisexuals can honestly say there is a "bisexual movement" afoot that is political enough to be included in the lesbian/gay movement.

Nonetheless, the article points out that many gay/lesbian

college campus groups have added the "B" word to their names, that the presumption in such groups no longer is that a member is gay or lesbian. The ten page article, which quotes gays, lesbians, and self-identified bisexuals from throughout the U.S., also tackles head-on the issue of gay/lesbian "oppression" of bisexuals, as well as a brief (and at times inaccurate) look at the historical activism of the bisexual movement.

Reaction to the **OUTWEEK** article was mixed; however, on a positive note, in addition to the expected supportive letters to the editor from bisexuals, gay men and lesbians came forward advocating bisexual inclusion in the lesbian/gay movement.

The article has created an enormous amount of bi visibility within the lesbian/gay community. Contrary to being the common bi-bashing article, the



Photo by Jaime Smith

report can be seen as even-handed, and perhaps surprisingly, several bisexual people get the last word.



Most notable, however, is that it has triggered an historical milestone in the Bay Area lesbian/gay community and a heated debate as to whether or not bisexuals have a place within the lesbian/gay movement. **The San Francisco Bay Times**, one of the nation's foremost lesbian/gay publications,

added the word "bisexual" to its masthead on April 1, 1991, becoming "The Gay/Lesbian/Bisexual Newspaper & Calendar of Events for the Bay Area."

Events leading to this "bistorical" event include **SF Bay Times** editor Kim Corsaro's traditionally supportive stance toward bisexual inclusion, a staff that includes bisexuals, ongoing dialogue between Corsaro and bi organizers, and a media opinion column that appeared in the March 91 issue of the **SF Bay Times** in which a biphobic review of the **OUTWEEK** cover story on bisexuals was run along with a disclaimer from Corsaro.

The column entitled, "Press Clits," written by Mindy Spatt & Hildie Kraus, included a response to **OUTWEEK's**

February cover story. In their review, Spatt & Kraus were most critical of bisexuality being a featured subject in a lesbian/gay

continued next page...



A "Real" Dyke in Steel Boots & Earth Mother For Pure Womynspace coaxing bisexual Cianna Stewart to "Foreswear dick forever."

news magazine. They also felt that the article did not include enough "lesbian" opinion and that it focused on the "oppression" of bisexuals by the gay community, a fact which they contend is not possible given the lack of power and privilege of gay men and lesbians.

In an editor's note at the end of the column, Corsaro explained that the opinions expressed were those of the columnists and in no way reflected the opinion of the **SF Bay Times**. She also stated that it was her hope that running the column would create a necessary dialogue given that bisexuality is a heated topic within the lesbian/gay community.

As expected, the **SF Bay Times** was flooded with letters in response to the column. However, the response was overwhelmingly bi-positive and critical of Spatt's and Kraus' opinions. As a result, Corsaro, in the April 91 issue, decided to present a sampling of the letters received as a "Community Forum." She featured the debate to include bisexuals within the lesbian/gay movement on the cover, and changed the paper's masthead to include the word "bisexual."

As a result, the **SF Bay Times** was again barraged with letters, but this time the response was not all bi-positive. "Several

readers have questioned my personal motives in this debate," Corsaro wrote in the May 91 issue, "and what personal agenda I may be promoting through the paper." Corsaro was asked to state her sexual orientation and the breakdown of lesbians, gays, and bisexuals on her staff in a letter submitted by five lesbians, "so that we can judge for ourselves if the **SF Bay Times** represents us."

"For the record," Corsaro wrote, "I am a lesbian. I do not have a bisexual lover." As to the breakdown of staff and contributors: "we are 26 lesbians, 23 gay

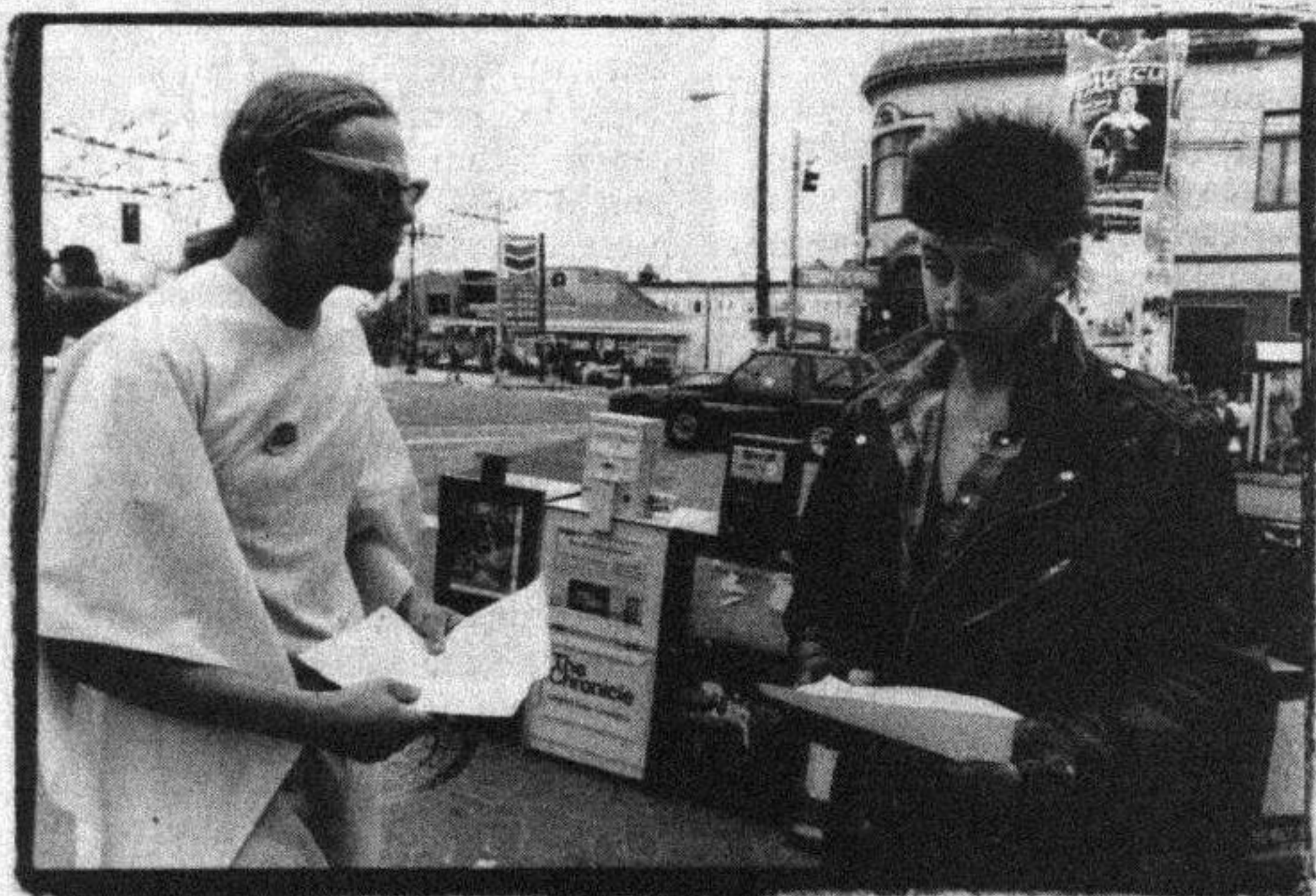
men, 5 bisexuals and 3 hets."

An interesting and striking note is that **all** of the letters received in response to the controversy (after the April 91 issue was run), were from women. Explains Corsaro, "I think the reason for that gets to the heart of what this debate is really all about for lesbians: it's often very difficult for us to include bisexual women in the gay/lesbian community because of our own lack of visibility and our own sense of powerlessness as lesbians."

"The decision to change the masthead [to include bisexuals], is expressive of the 'agenda' I have for this newspaper. It has always been for the empowerment of the entire community, in all our diversity—culturally, economically, racially, sexually—with an eye to those who are particularly disenfranchised among us."

In conclusion, Corsaro wrote, "There are a whole host of issues that need to be worked out to truly become a 'gay/lesbian/bisexual' movement. The exchange of ideas and opinions is an important first step."

The latest development in the controversy of bisexuals affirming their place as a visible and acknowledged force within the gay/lesbian movement, occurred on the streets of San Francisco on May 11. Motivated by the flap that the **SF Bay Times** received



A Nerdy Faggot in Trendy Glasses administers the Loyalty Oath in search of evil bisexuals.

Anything That Moves

and the letter from a group of lesbians demanding that Corsaro disclose her sexual orientation, and thus her loyalty to the lesbian/gay community, a troupe of guerilla street actors brought their interpretation of the situation to the Castro with sarcastic, dramatic flair.

Their message, that exclusion of bisexuals from the lesbian/gay community weakens the power base from which heterosexism and homophobia is challenged, was played out as a farce based on tactics traditionally used by Right Wing Fundamentalists.

Wearing white and lavender robes, "a mixed bag of queers," who identified themselves as HUAC (Homosexual Unity And Conformity), fanatically confronted passers-by in search of "half-hets," who are a threat to the "purity of the lesbian/gay community." The "Acme Bi Detector" was used to sniff out bisexuals based on a variety of factors such as fashion preference and their proximity on the Kinsey scale to the perfectly gay #6.

Onlookers were asked to take the HUAC Loyalty Oath: "I, (Name), hereby declare under oath that I am not now, nor have I ever been a bisexual, a member of any bisexual organization, or offered

aid and comfort to bisexuals claiming any part of The Gay/Lesbian Community.

Furthermore, I swear that I have indeed broken all of my Holly Near albums once she began singing about her boyfriend."

Anyone who successfully completed the oath was decorated with a tasteful purple star emblazoned with the number, "6." Those who refused to take the oath, were unable to get through it with a straight face, or determined to be bi by the Bi Detector,

were tagged with a two-way yellow arrow and ostracized from the group.

While some of those branded with the arrows bemoaned the bi label and begged to be let back into the gay community, others proudly proclaimed the arrow to be a symbol of freedom of self-expression. The demonstration ended with a mass purging in which, one by one, HUAC members were "outed" as bisexuals until one lone gay man was left to fight the battle to preserve the purity of the lesbian/gay community.



The Acme Bi Detector sniffs out a bisexual for HUAC members to convert to Lesbianism.

Photos by Jaime Smith

Bi Words at National March Planning Meeting

By Loraine Hutchins

Washington D.C. — Over one hundred representatives of lesbian and gay organizations met to discuss the Spring 1993 National March on Washington, to reiterate the ten (still not met) demands of the 1987 March on Washington, and to assess how far we've come since then.

Spring 1993 was chosen after consideration of other dates ranging from 1992-95.

Several spokespeople actually mentioned the "B" word in their addresses. It was clear that the absence of a strong bi caucus made it easier for our concerns to be ignored. However, a new awareness of bi rights/advocacy was more evident than it was four years ago, especially in statements

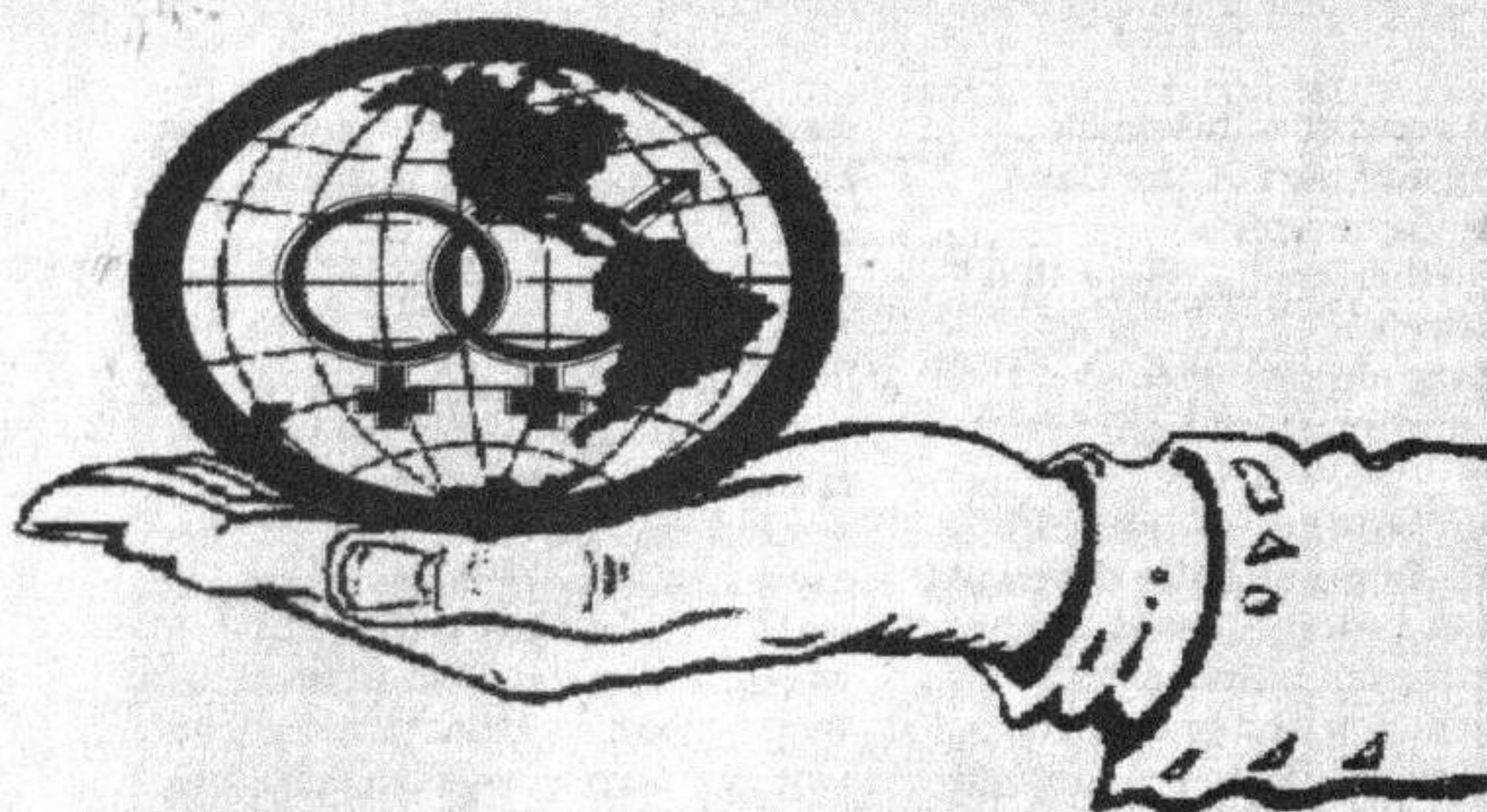
from student campus groups. The San Francisco representative reported that significant polarization and dialogue within the Bay Area community concerning the politics of bisexuality was one big change since 1987.

Near the end, I announced that I had worked as a bi activist in the lesbian/gay community for lesbian/gay causes for twenty one years and still felt the special hurt that comes from being distrusted merely because of my orientation as bi. One person hissed. Another emerged from the crowd to hold me as I continued by saying, "I'm not going to demand that you change the title to the National Lesbian/Gay/Bi March on Washington, but I am asking that you

go home to your communities and begin to discuss why not?"

Overall, I was touched by the new tenderness and respect different factions of the lesbian/bi/gay community showed each other during this consensus-building weekend. Women shared leadership with men, a mix of old and new activists were present, and the weekend ended with an Affirmation Circle, and plans to meet again this July in Chicago. More people of color, bi's and women need to get involved now—it's a great beginning. See you here in D.C. in '93!

Loraine Hutchins is a jaded veteran of many progressive D.C. mobilizations past.



Our World...

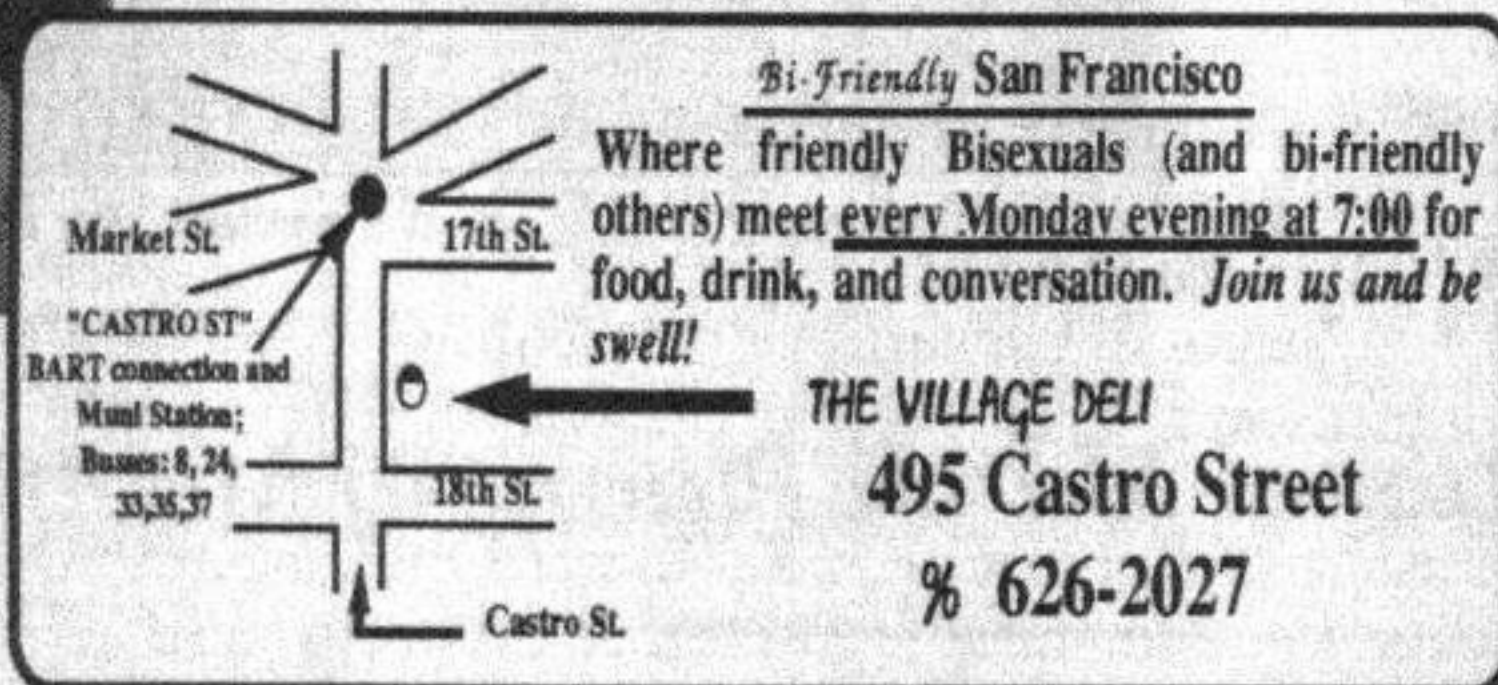
by John Rosin

First, just let me say that it is an honor to have been approached to write this column, and that hopefully my feet will be big enough to fill the shoes vacated by Mark Evens. I will endeavor to keep all of you out in Bi-Land apprised of our community's comings and goings and all-around rabble-rousing.



BiFriendly John Rosin & Paul "Straight Poop" Smith

It's hard to know where to begin to recount so much activity over the last weeks and months, due in part to the legions who have become new regulars at Bi-Friendly on Monday evenings at The Village Deli in the Castro. Our numbers finally became a problem for foot traffic through the main floor area, so that we have moved up to the raised deck behind the railing where we are veritably bursting at the proverbial seams. Importantly, we continue to welcome newcomers who apparently feel comfortable with the space we are trying to create, and BiFriendly co-founder Pierre Dufour confirms additions to the mailing list on the order of about twenty a month!



Do I have to draw you a map?

Unfinished business from last issue's "Our World:" the legend of the Cole Street Bi-Center begins a new chapter with the third generation of bis having set up house-keeping there a couple of months ago. It's a wonderful tradition being pursued; I per-

sonally was a bit sad after Pierre and Paul Haut's "housecooling" party in November, for me one of their more exciting and memorable parties. Will and the other new occupants threw a house-warming party at the end of January, making all of us feel right at home again, along with Will's friends from Santa Cruz.



Stress-busting Vita Man, Paul Haut

Apropos Paul Haut: Paul continues to operate a thriving business, "Great Earth Vitamins," now in its tenth (count 'em!) year at Fashion Island Shopping Center in San Mateo, not an easy feat given the multitude of problems which that mall has suffered. Anyone making a foray into peninsular suburbia should stop by and have a look at Paul's repertoire (he gives a 20% bisexual discount!). For city-slickers without transportation and/or those allergic to shopping malls (Procter & Gamble could market this one as "Shopping Mall Concentrate!"), Paul (eternally concerned with servicing his friends) can arrange for a vitamin drop in the City. (Paul and I agreed to rendezvous one evening at "7:15-ish", rather a '3' on the Kinsey scale between 7:00 and

Anything That Moves

7:30 yet circumspectly taking the constructionist approach to punctuality).

Picture it: San Diego, February 7, 10:28 p.m.: while watching TV in a hotel room, I jumped up



BABN co-chair, Matt LeGrant & BiFriendly Pierre Dufour share a bowl of "potluck surprise" at yet another successful BiFriendly fete.

to call Pierre to confirm that I was NOT hallucinating and that C.J. and Abby, two of our favorite female L.A. Law characters (subsequently self-identified as "flexible" and "curious," respectively), had in fact shared a moonlight bisexual kiss! Our revolution, it appears, is now in the faces of middle America. Now if only Grace Van Owen would come out and make it a triad (one is inclined to muse about this devoted district attorney of many years who suddenly "switched" to partnership in a private law firm).



Also while in San Diego, I stumbled upon "The Blue Door" bookstore in the Hillcrest district which would be a suitable vendor for **"anything that moves."** (Yes, Virginia, there are retail establishments in South-

ern California which are not fantasy costume shops!)

The Bi "Mile High Club" of skydivers ("When you say 'Jump!', we say 'On Who?!'") continues to grow...Chris Gates and charter "Mile Higher" Mark Harris took the plunge in January. So which brave souls will venture out next time?

Parties, parties, parties! We gathered in February for an afternoon christening, hosted by our esteemed editor Karla, of the premier issue of **Anything That Moves**. "Mag-Staff" and "Mag-Curious" continued to pour in all the way into the evening, consumed with perusing the first of our sweet babies hot off the assembly line.

Bi speaker extraordinaire, Kuwaza Imara has been busy on the talk circuit. Recent gigs have included jetting off to the East coast upon the invitation of the Bi/Gay/Lesbian Cooperative at Yale University. He participated in a bi panel presentation at Yale's annual BGLAD (Bi/Gay/Lesbian Awareness Days). He was joined by D.C.'s Loraine Hutchins and CT's Alex Burack. Upon his return, he was off once again, this time to U.C. Santa Cruz, followed by Diablo Valley College in Napa. Did I mention that in his spare time he is forming a Bi Men of Color support group? (Details on page 61)



Anything That Moves Editorial Policy Committee

Speaking of speakers, the BABN Speaker's Bureau Training/Retreat organized by Vicki, Naomi, Sue, Autumn and Brad was a resounding success. Picture it: beautiful Point Reyes setting, a warm, cozy cabin with wood-burning stove, and a bunch of bis who love to talk. Brian outdid himself as head chef and the highlight was Brenda's workshop on "Connecting Oppressions" that left more than just a few of the participants speechless. Brad was so hyped over its success, that he is organizing a co-sponsored **ATM** and BiPOL Bi Writers Retreat at the same locale Aug 9 - 11. (Details on page 37)

"Power Tools and Butt Beads" was the title of the favorable **Bay Guardian** review of MotherTongue Feminist Theater's infamous Women & Sexuality script entitled, "Did You Come Or Fake It?" Their truly awesome performance was part of MotherTongue's 15-year anniversary celebration at Josie's Juice Joint and turned a BiFriendly outing into a tantalizing and titillating experience. The cast includes bis Karla Rossi and Lani Kaahumanu and lots of bi material. It will be performed again at Josie's (415/861-7933) on Tues., June 25.

Closing anecdote: the obligatory fortune cookie following a recent lunch at Tam's on Ninth Avenue a few weeks ago seems to have been baked on a Ouija Board: my fortune read that I "will marry a good husband or wife and be financially secure." All right, who told?!?

What I Did This Summer...

By Cianna Stewart

I claimed my color at the 1990 National Bisexual Conference. It was really the first time—coming out...I was exhilarated. I felt cheated for all the time lost. And in many ways, I didn't know what happened.

At Third Path, Lani read

*When I share
my racial/cultural roots
people say*

*"you can't be!"
"you're kidding!"
"no you're not!"*

*then proceed to tell me
then proceed to define me
then proceed to invalidate
what is really real for me*

*What gives anyone
the right
to tell me who and what I am?*

*Mixed race people threaten the core
of a racist society.*

*Assimilation is a lie.
It is spiritual erasure.*

*and I cried...having apologized for
my whiteness—and having
"passed" - again and again.*

Passed. As if otherwise I'd failed.

*I wouldn't have gone to that bi
women of color workshop if I
hadn't just spent the previous
hour talking to the facilitator,
another Asian woman raised in
white Marin, about all that
confusion, the identification/
alienation we both felt. Neither of
us can speak the language of our
other country. She was confused -
all-Asian in all-white schools. I
felt I looked so white and was
confused because*

I am first generation

*But
no more apologies.*

*I am mestiza—half Filipina, half
white American. I claim both. We
of mixed heritage are finding each*

*other and however inexplicable,
there is a common something. We
and others are beginning to
recognize the need to include the
dialogue of those of us with mixed
heritage, especially in the wake of
a growing recognition/celebration
of the inherent multi-culturalism
of this country. I walked into that
bi women of color workshop—and
the women didn't question my
"right" to be there. They saw the
half I never thought was enough.
But I still felt awkward and
uncomfortable—my fear just
wouldn't disappear.*

*I don't know now how others have
seen me...*

*I want to tell you something, but I
don't know how you'll take it. I've
never thought of you as white.*

*You're half Filipina? I never would
have guessed.*

*I am a white Filipina who misses
her family and country no matter
which side of the Pacific I'm on. I
have much and nothing in com-
mon with full-blooded Filipinas
who are second- and third-
generation and who have never
been to the islands.*

*I grew up watching Star Trek and
eating everything on rice (don't
you put chili on rice, too?...). You
can't get a good pizza there, or a
good papaya here.*

*After beginning to explain/explore
this, I found others of mixed
heritage, mixed cultural experi-
ences. I had finally come home to
the color community, then I went
home to the Philippines.*

*You're half Filipina? I never would
have guessed.*

*To my Filipino family, my brother
and I were just family. To all
others, we were American visitors.*

You eat kinilaw?

Do you eat balut? "No" Me, either.

You eat durian?!

*There I am seen as white and
upper class. Everybody addressed
me as "ma'am". My brother was
called Tom Cruise and they said I
looked like Brooke Shields (no, I
wasn't thrilled. Sorry, Brooke).
But you know those
Americans...they all look alike.*

*I can't explain why my brother and
I were so comfortable where we
were so clearly foreigners...I had
just claimed my color and I never
felt whiter. I found the bi commu-
nity, then went to a country where
the dykes aren't out.*

but I was home

and I missed being home

notes:

*The excerpts are from Lani
Kaahumanu's work which appears
in Bi any Other Name: Bisexual
People Speak Out—which everyone
should read.*

*Third Path was an evening of per-
formances by bisexuals which
coincided with the conference.*

*Kinilaw is a wonderful dish of raw
fish, coconut milk, ginger, onions,
plus some other stuff (I don't re-
member).*

*balut is not so wonderful. It's
pickled fertilized duck eggs. I also
have no idea if I spelled it right, as
I haven't seen it written.*

*durian is a fruit which "smells like
hell and tastes like heaven." It is
indigenous to the southern islands,
and is not often eaten by people up
north. It's not allowed to be
exported from the Philippines
because it smells so bad. It's kinda
scary.*

*chile is great on rice, and, yes, food
is a major part of my life.*

*Cianna works in subscription theatre,
but would love to get paid to be an
activist. She does speaking
engagements around the Bay Area
about being bi, and laments her lack of
time to address many other issues. Her
family lives in the Bay Area, New
England, and on Mindanao in the
southern Philippines, and she lives in
Berkeley.*

Who Are We?

Establishing & Reclaiming the Bisexual Community

By Lorraine Hutchins & Lani Ka'ahumanu

Without community, there is no liberation, only the most vulnerable and temporary armistice between an individual and her [his] oppression. But community must not mean shedding of our differences, nor the pathetic pretense that these differences do not exist...It is learning how to stand alone, unpopular and sometimes reviled, and how to make common cause with those others identified as outside the structures, in order to define and seek a world in which we can all flourish. It is learning how to take our differences and make them strengths.

—Audre Lorde, *This Bridge Called My Back*²

Bisexual behavior has existed throughout time. However, since it has been trivialized as a phase or stage to heterosexuality or homosexuality, our historical sense of bisexual community identity is vague, hidden, nonexistent.

As bisexuals, our situation is similar to any population who have been made invisible by the dominant culture. We must identify the obvious, reclaim our writers, poets, painters, and activists. We must reclaim those who danced, sang, cooked, cleaned, lead everyday lives or lead political revolutions. By doing this, we will gain a sense of pride in ourselves which will strengthen our understanding of what we mean by bisexual community.

Who are we? What are the stories?

Because of social prejudice and outright discrimination, it's terribly difficult to compile a list of historical figures who have had significant love relationships with both genders throughout their lives. We do know, though for example, that Anais Nin, Edna St. Vincent Millay, Alice Moore Dunbar-Nelson, Colette, Frida Kahlo, Angelina Weld Grimke, and

Lorraine Hansberry are all women who wrote about or were known to have had both kinds of love relationships. Walt Whitman, D.H. Lawrence, Oscar Wilde, James Baldwin, Ram Dass, John Maynard Keynes, Langston Hughes, W. Somerset Maugham, and Gore Vidal³ are a few of the many men who have loved both men and women. There have been rare "out" bisexual communities that we know of: The Bloomsbury group is one. It flourished in Great Britain at the turn of this century and included famous writers Virginia Woolf and Vita Sackville-West.

Many popular artists have had the leeway or took the power to express their sexuality not usually allowed "ordinary" people in a sexist homophobic society — Janis Joplin, Elton John, David Bowie, Tallulah Bankhead, Madonna, Sandra Bernhard, James Dean, Errol Flynn, Boy George, and Patty LaBelle and many other artists and show-biz people have expressed the importance of not limiting the relationships in their lives.

A recent film, *Looking For Langston*, strongly suggests that black poet Langston Hughes was homosexual. Several Hughes biographies document his heterosexual experience. As so often occurs, both the homosexual and heterosexual sides are engaged in a do-or-die battle to claim Hughes as one of their own, when quite likely, he was bisexual.

Like Hughes, blues singer Ma Rainey was also part of the Harlem Renaissance — that flowering of black artistic culture centered in Harlem, New York City. In a recent study of Rainey, Sandra Lieb concludes, "There is strong evidence to indicate that Ma Rainey...was bisexual."⁴ She also alleges that Bessie Smith, who wrote and sang wonderfully heterosexual lyrics, was Rainey's lover; thus Smith was bisexual, as well.

Before the Harlem Renaissance there flourished in Europe a

literary circle of exiled Americans that included Gertrude Stein, Alice B. Toklas, Djuna Barnes, and Natalie Barney, all widely known as lesbians. But, at least one in the circle, Djuna Barnes, had heterosexual relationships as well. Charles Henry Ford, author of the first gay novel, and part of the literary circle, asserted recently that the clear distinctions we presently experience between gay and straight worlds did not exist back then. Many people moved casually between the gay and straight worlds and felt they belonged in both. They did not feel they had to choose or declare undying loyalty for one or the other group. In fact, some of these artists now claimed as gay, such as Djuna Barnes, refused that label for themselves and were more comfortable with no label, or, if with any label at all, bisexual. As Ford says, "They're always referring to Djuna now as a lesbian, but—she had many lovers, male and female."⁵

Within all populations, bisexuals have lived, loved, and felt at home. The history of our community has been recorded quite accurately at times, but the monosexual orientation misses the obvious bisexual experience. As we see the world with new eyes and ears, we will begin to feel our growing community.

Building community

Nowhere do we know of a bisexual community emerging in reaction to the polarization of heterosexual and homosexual people as is happening today. There are political circumstantial reasons for this, the key escalator being AIDS, which has exposed the false assumptions supporting this charade. Building bisexual community is crucial. Community gives a shared sense of pride and acceptance of the whole. It breaks down the isolation and fear, giving strength to those who come out. As people identify with each other, a sense of caring and sharing

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The Bisexual Community: Viable Reality or Revolutionary Pipe Dream?

By Beth Reba Weise

What holds a movement together is an idea. What holds a community together is a common body of symbols and folklore. In other words, a culture. Right now, the bisexuality movement has an idea, bisexuality, and no culture of its own."

—Sarah Murray, Reporter for the San Francisco gay weekly, *The Sentinel*—

"There exists a set of people who are bi. I call it a movement. You have to call it something. The 500 people who showed up at the 1990 National Bisexual Conference are something. But I have real questions about what these people have in common other than a set of sexual possibilities; other than the prejudice we face. You can talk about fairly unified things early queers did, but bi's haven't really experienced that one unified source. Is there something significant about being bi? Does it have revolutionary potential?"

—Amanda Udis-Kessler, Bi-theorist and sociologist, Boston—

"As much as there is a bi community, I feel a part of it. I think that's partly just because it's so young. Right now "community" almost only means the people who know each other. What I want it to look like is a place where we don't ask ourselves what our labels are. I think it would have to be separate from the queer community. A really safe space would be where we're not defined by our relationships, where being queer is valued, but so is not being queer."

—Cianna Stewart, Member of BiPOL's Bisexual People of Color Caucus and coordinator for the

North American Multi-Cultural Bisexual Network, Berkeley—

"In a sense there's a nascent community. As bisexuals, we're to an extent a part of the gay and lesbian community. I see things in the bi community forming, with a really strong effort from the leadership to include people from all over, people of color, differently abled—everybody. BiPOL's Bisexual People of Color Caucus is less than a year old. We have folks from various communities, Filipino, Chinese, Japanese, African-American, Native American, Pacific Islander, everybody."

—Kuwaza Imara, Bay Area Bisexual Network and BiPOL's Bisexual People of Color Caucus, Oakland—

"The bi community exists within itself and is becoming a stronger entity. But it also exists within the gay and lesbian community and that's necessary, because that's a struggle we're a part of. I'm pretty gay identified, even when I'm involved with a man. I believe the bi movement has to happen simultaneously with the movement for queer rights."

—Brenda Blasingame, BiPOL's Bisexual People of Color Caucus, Oakland—

"I don't think there will or should be a separate bi community. My personal vision is that we need to be part of the larger queer community, which should include gay men, lesbians, bi's, transsexuals and heterosexuals who are committed to stepping outside of heterosexism. Our bi space feels like a way station or a healing place in that our

existence has been denied for so long. The purpose of bi space is to remind us that we are legitimate, and that we belong. But I don't see the need for us to form a bi community of our own. Partly because so many of us are in the gay community. It could be redundant. By doing so I'd be excluding a lot of my friends and allies."

—Robyn Ochs, Bi-activist, Boston—

Can there exist such a thing as a Bisexual Community? Would we want one if it could? Because bisexuals are comprised of peoples with vast and diverse experiences, identities and politics, is a monolithic bisexual community possible or destrable? In talking to bisexual people across the country, in San Francisco, Santa Cruz, Seattle, Philadelphia, Chicago, Cleveland, and Boston, it becomes clear that every city, every group, has its own identity, its own politic, its own consensus of what it means to be bisexual, and how that is important. From sex-positive/sex-radical groups to vanilla feminist groups, married bi men's support groups to Queer Nation activist groups, strongly non-gay identified to queerer than queer, bisexual people are wildly differing in their concept of what's important, what's community.

Some of the points of difference that came out of these interviews include: geographic location: East or West coast, and mid-America, urban and suburban; queer identification; the strength of the local lesbian and gay community; degrees of politicization, radical, liberal or conservative; feminist, post-feminist, non-feminist; mixed groups or women's and men's groups; mostly white groups or those with

actively involved people of color. Each of these alone could be an article unto itself.

And yet even people who question whether there is a bi community use the phrase "bi community" and "the community" easily, without thought. Perhaps, as Sarah Murray suggests, what we really have is a movement. Perhaps there is no bisexual culture (yet) because it is hidden in gay or straight culture, or because cultures rise up from distinctive communities.

In truth, we are just like lesbians and gay men. There is no one gay culture, no one women's community. There are more and less visible pockets. The lesbian "type" is different in New York than it is in San Francisco, and in Amsterdam every woman on the street looks like a lesbian to someone from Seattle. As bisexuals, we merge with all possible communities and cultures, and we're in the process of creating some of our own. You can tell a dyke walking down the street, but there's no way to know she's bisexual unless she's got Queer Nation bisexual stickers on her black leather jacket. We don't have one unifying symbol; we don't have an agreed upon "look"; we are in many ways invisible.

Perhaps in some ways we are in a unique position to challenge yet another patriarchal ideology by being multi-cultural, multi-racial, multi-gendered, multi-experienced, multi-sexual.

Is it possible to claim one unified bi community and still acknowledge our multiplicity? How can such a community, existing in a polarized, dichotomous social structure, still support drag queens, bull dykes, closeted straight-identified swingers, transpersons, and the same-sex coupled, all under one umbrella community? It can't, in two dimensions. But as we leap off the page in three and four dimensions, we're doing just fine.

Groups of bisexuals throughout the U.S., Canada, Australia, New Zealand, and Europe have been organizing for the past 15

years, and in ever increasing numbers since the mid-80's. Like the feminist and gay and lesbian movements before us, we began with consciousness-raising groups, support groups, potlucks, small photocopied newsletters, open community meetings, dances, workshops and conferences. These days you can go to most major cities in the U.S. and find a group of bisexuals to meet with, especially if you're a woman. The North American Multi-cultural Bisexual Network (NAMBN), officially formed at the 1990 National Bisexual Conference, reports that there are over 100 bisexual organizations in the United States and Canada.

In places like San Francisco, Washington D.C., Boston, Philadelphia, Santa Cruz, Seattle and Los Angeles there are several groups to choose from: women-only and mixed support and social groups; discussion meetings for bisexual married men, people of color, Jewish bisexuals; 12-step recovery groups; parenting and student/youth groups; Bi Speaker's Bureaus, and jitterbug classes. There are political groups that exist "as the need arises", such as UBIQUITOUS: Uppity Bi Queers United in Their Overtly Unconventional Sexuality, an activist group within Queer Nation in the Bay Area, and the bi political action groups, BiPOL San Francisco, BiCep Boston, BiPAC New York City and BiPAC Chicago.

So who are these bi's out there, forming groups willy-nilly, leading their own individual fights in the letter columns of their local gay papers, meeting each other in ever increasing numbers until more and more bi's will tell you, "You know, these days just about everybody I know is bi..." What's happening out there?

Boston

In sheer numbers, the Boston area is the largest bi community, especially of bi women. They are an organized and visible force to be reckoned with in the queer community. The

Boston bi movement began when a group of women met at a lesbian discussion group the night the topic addressed bisexuality. In 1982, they went on to form their own bi women's support group and took the name BiVocals. Eventually those women went on to found the Boston Bisexual Women's Network (BBWN). BBWN holds monthly open women's rap groups, many of which spin off into their own closed support groups. Robyn Ochs, one of the original BiVocals, says that presently they have no idea how many support groups are happening, on their own, throughout Boston, its suburbs and off into surrounding areas of Massachusetts. Later, the Boston Bisexual Men's Network (BBMN) emerged, and the two groups together formed the East Coast Bisexual Network (ECBN), representing bi groups from Maine to Florida. The ECBN holds annual bi retreats and has sponsored five conferences on bisexuality to date. Two years ago, BBWN and BBMN became part of the Boston Lesbian and Gay Community Center. Having that space has had a strong influence on the group, says Robyn Ochs. "Men and women are working together more than ever. The office has had a tremendous effect. We're more centralized, we share a phone, we share a space. It's beginning to create a drop-in space for bi's in Boston. Nowadays, the events we organize are more bi-space rather than specifically women's events. We're learning to work together."

Boston's other major community-building project, not just locally but also nationally, has been the newsletter of the women's group, *BiWomen*. Over the course of its nine years of publication it has been a link between the various bi folk in Boston, and often it's the first contact people from other parts of the country have had with any kind of bi movement. In fact, it's not uncommon for people to find out about bi groups in their own city from reading about them in *BiWomen*, or ECBN's *International Directory of Bisexual*

continued next page

Groups, which is compiled and printed biannually.

Cleveland

In Cleveland, a Bisexual Women's Group and a Married Gay and Bisexual Men's Group formed at about the same time in 1986. Barbara Nicely began the women's group by posting an announcement in a local lesbian community center. It was formed as a support group with a vested interest in the women's community, but without engaging in activities within that community "as bisexuals." According to Doug Lakacs of the men's group, the two bi groups exist not in reaction to each other, but were created out of independent and simultaneous responses to the needs of different bisexuals. The groups share events, and recently Lakacs' wife organized a group for Wives of Bisexual Men.

Lakacs says the Cleveland bisexual community is regional in scope, in part because of the widely dispersed population. People commonly drive for forty-five minutes to attend bi meetings in metropolitan Cleveland. They come from throughout Northern Ohio and Northeastern Pennsylvania.

He points out that a large number involved in the men's group are married men, mostly because that's where his organizing efforts have been. "These people are in danger of losing their families and jobs because they are bisexual," he said. "We needed support."

Chicago

Chicago was the home of Action Bi Women since the early 80's, but recently the group folded due to burn-out by the women running it. Sarah Listerud, who was involved in Action Bi Women, went on to help found Chicago's bi political action committee, BiPAC.

Currently, BiPAC is working to open doors to gay and lesbian services. One example is Horizons, a gay and lesbian

service organization. "We've had some problems with them before," says Listerud, "women would go to programs for women and if they came out as bisexual they'd be dis-included from the group."

"Now Horizons has agreed to include the term bisexual in their mission statement. I met with the executive director and asked them to change their entire service focus to include bisexuals, and they did. I've been on their sensitivity panel for volunteers and that's helped. Bi's are now included in the Chicago gay and lesbian community on a very official level."

Listerud says her concepts of community are constantly changing. "On the whole I still have this central idea that the basis of forming a bi community is not separate from the gay and lesbian community, but distinctive. There's still a tremendous need for bisexual space, a place which we can call our own and really get into the deeper issues of what being bi means, not always going over the 'BI 101' stuff, but developing a bisexual politic."

"There's a trend right now for certain lesbian and gay organizations to say they include bi's, but they really don't. They don't have a bi affinity group, they don't have any real bi input. It's, 'You're welcome in our group, and if you say you're bi, that's fine but don't bring it up.' Or, 'We've included you, but that's all you can expect. Once we're in, they've done their token work for diversity but they don't want to deal with the real differences. There are lots of subtle assumptions about what our experience as bisexuals is that don't necessarily jive with what our lives are really like.'"

There are five bi groups in the Chicago area, BiPac, Review, BiFriendly Chicago, a bi group at the University of Chicago, and a bi and gay married men's group in the suburbs that's been meeting for eight years. Says Listerud, "BiPAC has gone from about five die-hard members, all of us white, middle class and educated, to about triple that, including African-American and Hispanic activists. I think this year is going

to be our year to flower."

"My radical bi vision is that we can go beyond where lesbian and gay people have gone, we can penetrate the heterosexual hegemony and break it up. The people we have the greatest responsibility to are people in heterosexual environments. We need to start creating places where it's ok to be queer where it hasn't been before. Basically we have gone into lesbian and gay space because that's the safest for us to be out in."

Washington D.C.

Washington D.C. currently has two bi groups, BiWays, which has existed in various forms for over 10 years, and the Bi Network of D.C., which is about two years old. The Bi Network of D.C. was formed to address the needs of bisexual people that were not being met by BiWays, according to Margaret Rood, one of the founders. "BiWays was overly concerned with a wider spectrum of rights for sexual minorities, not just bisexuals. At the same time, BiWays was a little intimidating for someone just coming out at the time. (Creating a new group) was an issue of social space."

Rood and Robin Margolis founded the Washington Network two years ago based on "conventional socializing," a key concept for the network. They're very straightforward about it. When you call the group's answering machine their message says "We're monogamous or duogamous, traditional in our socializing, feminist and egalitarian in our outlook. If you're into threesomes, swinging or heavy S/M, please contact other groups instead of us."

According to Rood, bisexuals were seen as open to threesomes and swinging, which brought some obnoxious men to meetings who were looking for sex with women. Therefore the group has limited membership to those bisexuals in monogamous or "duogamous" (dating only two people, one of each gender at most) relationships. Rood stated that this decision was made in order to

establish a "safe place for women," and because of her perception that "the swinger community has broken down during the AIDS crisis and needed to recruit from new areas." Robin Margolis, the founder of the network, says she is currently writing a book with Gar Young on a "Third Way" for bisexual organizing. She feels that it is important for bi's to organize separately, and sees this movement as distinct from the lesbian and gay movement. She rejects what she calls the "breaking down the stereotype model of working together with other sexual minorities to explode myths," and the "Lesbigay" model, which locates bisexuals within the lesbian and gay communities, which, according to her, "dilutes, absorbs, marginalizes and puts down an expressly bisexual subculture, since gays and lesbians are generally so hostile to bi's." [In D.C.] "we have a different approach. For example, the west coast is very multi-cultural. Here we want to stay focused on bisexual issues."

The network recently began publishing their own newsletter, **Side Bi Side**. It's clear from the content that their network has a different approach, both in outlook and in philosophy, from most of the other bi groups across the country. Articles include an opinion piece by a bi Republican and a review of **Bi Any Other Name: Bisexual People Speak Out** which comments on the underrepresentation of Bisexual Protestant Christianity and notes the touting of "the Bisexual movement as part of a greater social revolution to overthrow all oppression, with no acknowledgment of the potential this viewpoint has to dissipate the movement's energies."

BiWays, the other D.C. bi group, is one of the older bi groups in the country. It's a social group, open to all bisexual and bi-friendly people. Their activities have included support groups and social events. BiWays is the home group of Loraine Hutchins, one of the co-editors of **Bi Any Other Name**.

"There's been a bi group in D.C. for at least 15 years, under different names and through many metamorphoses," said Hutchins. "It was usually mostly men. Three years ago Robin Margolis and I happened upon the current group at the same time. At the time there was no political connection with the gay and lesbian community; it was mostly a social group and there were lots of conservative republicans who couldn't understand why anyone would march for anything."

"Robin and I started working together and we consciously imitated the Boston model by starting a women-only group for the first time ever in D.C.. We met before the mixed group. Then women who wanted to meet with the men could stay and the others left. It was really active for a year in that form. There were sometimes 30 to 40 women at those meetings, which is amazing for D.C."

"Robin's a dynamite organizer. We have different ideas of how things should happen, but that's ok."

According to Hutchins, "both groups are mostly white," in a majority non-white city. "D.C. is a very racist place. The D.C. women's and gay and lesbian communities have always been white-dominated. Only in the last five or ten years have there begun to be separate Black lesbian and gay organizations which have started to have some power. In some ways D.C. is behind other cities on dealing with racism. That's not to excuse the racism. The D.C. groups aren't developmentally organized for a multi-cultural bi movement right now. There are bi Black and Latin people all over town having relationships and meeting and kissing and hugging and loving each other, but it's not politicized."

Philadelphia

The Philadelphia group, Biunity, is three years old and formed out of the March on Washington in 1987. Jill Nagle, who is involved in Biunity and a member of a collective that produces a

newsletter of the Philadelphia bi community, **BiFocus**, attributes rising interest in the group to the emergence of community organizers and increased bi visibility. Nagle sees feminism, as well as a multi-cultural, sex-positive stance, as central to Biunity.

"A movement which doesn't look at itself is not worth being in," says Nagle. She rejects the idea that multi-culturalism will dilute bisexual interests: "I hope Philadelphia can rise to the challenge and reap the rewards of a multi-cultural bisexual community." Nagle has been active in the Mayor's Commission on Sexual Minorities. The Commission not only has bisexual members, but also has a working group addressing bisexual issues, in which Nagle has a very active role.

Seattle

A mixed bisexual support group existed through the Seattle Counseling Service for Sexual Minorities from the early to the late 80's. In 1986, a woman who had been attending that group put an ad in the **Seattle Weekly** for a bisexual women's group, as she felt uncomfortable with what she perceived as the sexually predatory atmosphere of the mixed group. In two weeks she received 200 phone calls. The next week, 12 women met in her living room and founded the Seattle Bisexual Women's Network (SBWN).

SBWN defined itself as explicitly feminist in its second year. An on-going discussion with some local men who felt that there need to be women in mixed groups to help educate men about feminism resulted in the line, "We remain a women's group to ensure that women's issues always remain in the forefront of our work," in SBWN's statement of purpose. SBWN has always maintained that it is not the responsibility of women to educate men about women's issues.

The group has grown to include a twice-monthly general meeting, with alternating support/check-in meetings and topic nights. Recent topics have

continued next page

included racism, incest survival, goddess worship and transsexualism. With so many new women attending meetings, a Newcomers Group was begun a year ago. It is smaller and open only to women new to SBWN. It functions as a coming out group, especially for those women coming from mainly heterosexual backgrounds. For some it is a transition to the larger, more political and queer-identified Sunday group.

SBWN also arranges social events and outings, including a yearly Open House, periodic dance nights and the Sunday afternoon brunch and Star Trek viewing affinity group. In 1989 the group organized a Lesbian-Bisexual women's dialogue (after making the first overtures over four years ago) in conjunction with Seattle's Lesbian Resource Center and Lesbian Speak Out. Sixty three women attended the three hour meeting, in which, among other things, the editor of the Lesbian Resource Center Newspaper came out as bi.

The Seattle Bisexual Men's Union was formed as explicitly feminist and queer-identified, and in the last two years the groups have done more work together. Recently they founded a joint speaker's bureau called Bi-Out! and are currently preparing to host the North American Multi-Cultural Bisexual Network Planning Meeting in Seattle this July. The Seattle groups also sponsor a yearly Northwest Bi Fest during Pride week in June, bringing together bi folk from the Portland, Oregon and Vancouver, British Columbia groups for a weekend of potlucks, discussion and parties.

ben e factory helped found the SBMU. "My feeling is that in a sexist society there's a need for women to have organizations which address their experience of being oppressed and marginalized as women. I also think it's very desirable for the women's and men's groups to work together. And I think our movement will be stronger because we're dealing with our sexism and our racism."

"Part of what we're doing as a men's group is addressing the experiences we have in common

as men facing heterosexism. Our primary difficulty in a heterosexist culture is the oppression we face in our male-male intimate relations. Not all the men understand the desirability of having separate women's and men's groups. We're realizing that the sexism we face is linked to the sexist oppression of women. For many men that's a second step and not the first."

San Francisco

In San Francisco, bi organizing has a long and varied history. "Historically" speaking, it has the oldest bi community—there has almost always been some kind of bi group active since the Stonewall era. These groups are routinely feminist and queer identified, with a strong participation by people of color and other sexual minorities.

Currently there are well over 30 bi groups in the greater San Francisco Bay Area, from Napa to Santa Cruz. They include overtly political groups such as BiPOL, the bisexual, lesbian and gay political action group, formed in 1983 and which sponsored the 1990 National Bisexual Conference; WRAMBA (Women's Radical Activist Multi-cultural Bisexual Alliance); Queer Nation's LABIA (Lesbians and Bi-Women in Action) and UBIQUITOUS; as well as educational groups such as the Bay Area Bisexual Network (BABN) and its Bisexual Speaker's Bureau (with over 50 speakers to date); support and discussion groups like BiPOL's Bisexual People of Color Caucus (BPOCC) and Jewish Bisexual Caucus, student campus groups and Berkeley's Pacific Center. In addition, there is the purely social Bi-Friendly, founded in San Francisco three years ago, now with franchises all over the Bay Area. Bi-Friendlies meet in cafes, bars or members' homes every week to socialize in a bi-positive, bi-friendly and non-sexually focused atmosphere.

A look at ATM's Community & Resource pages shows the breadth and scope of the flourishing and diverse bi community in the Bay Area.

Bay Area bisexual organizing is characterized by its mixed

gender groups, visibility within the gay and lesbian communities, and its sex-positive approach. Bay Area bi groups have also been active in AIDS organizing, local and national politics, and coalition-building agendas.

Maggi Rubenstein, a staunch advocate of civil rights for over thirty years, has been an out bisexual while active in politically progressive movements and the lesbian/gay community. She is likely the foremother of today's bisexual movement. As a mental health worker, Maggi was invited to participate in the formation of several Bay Area programs in the early 70's, including the founding of San Francisco Sex Information (SFSI), and agreed to do so with the stipulation that bisexuality be an equal component of all the programs. Through the visibility that came from the bi inclusion, bisexuals began to emerge and find one another, and the signs of the first organized, politically active U.S. bi community were seen. From this networking came the founding of the Bi Center, in 1976 by Maggi and Harriet Levy.

The Bi Center, which served as a social, educational and support space brought together a slew of bi activists and educators who played major roles in the formation of many of the Bay Area bi groups of today. Most of the inclusive language and vision of the Bi Center's statement of purpose, rooted in SFSI's radical, feminist, sex-positive approach, can be found in BABN's statement of purpose and is representative of the current Bay Area bi movement and community.

The 1990 National Bisexual Conference was a major milestone for the bisexual community in terms of organizing, networking and visibility; not only in the Bay Area, but also on a national level. The conference steering committee brought an inclusive feminist agenda to the organizing of the event, with a strong emphasis on outreach to traditionally excluded groups. Lani Kaahumanu was a major force behind this vision, and the BPOCC, which she co-founded, played a visible role in organizing the conference. The

event, which brought nearly 500 bisexuals together, produced not only a number of new bi-groups in the Bay Area, but significantly brought the bi movement to the attention of the lesbian/gay community. The conference created the sense of a stronger, more viable bi movement and community that is clearly multicultural.

Pata Suyemoto is involved in BIPOL's BPOCC, as well as WRAMBA. She says "Our influence in the gay and lesbian community is just beginning. The group, Community United Against Violence [CUAV] is, at this point, just considering having bi speakers [in its lesbian/gay speaker's bureau]. That was a long time coming."

"Recently I was in St. Paul, Minnesota. They have a bi group at the University. I talked to the woman who ran the group and she told me how a biphobic lesbian had threatened to throw her down the stairs and break her legs because she was out [as] bi. Compared to that, we're light years ahead in San Francisco."

"Making a community is a challenge," explains Kuwaza Imara. "We're trying to create and build it. The focus for bi groups has been either gender or sexual identity. Focusing strictly on being bisexual can be exclusionary. Issues of sexuality are viewed differently in different groups. Also, bisexual people of color are invisible. The visible bi's are white. If the perception is that the bi community is primarily white and middle class, how have we made it that way and what can we do to change it? Doing outreach can be a problem. Other issues come up for people of color — survival, race, or class issues."

In terms of class, adds Kuwaza, "we really need to take a look at our groups. We tend to be middle class. There hasn't been much discussion of how homogeneous we are that way, and we're not doing much to change it. Working class people may not be able to get to meetings because they're working."

Suyemoto concludes, "One of the things that makes this area

feel like a community is that there are lots of bi people who have done things, bi activists of note. We have leaders. Like any community we have many organizations; we're not cohesive. But I mean, the lesbian/gay community as a cohesive group? Ha! The Asian community? You've got to be kidding!"

As Amanda Udis-Kessler noted at the beginning of this article, the only thing all bisexual people share is a set of sexual possibilities. How we deal with those possibilities, our ethical, political and emotional choices, are creating the seeds for a bisexual identity. With the formation of NAMBN and with the increased visibility and emergence of bisexuals, bi organizers and activists are looking at the possible ways in which the bisexual identity can be represented by a cohesive and unifying framework that supports divergent cultural, sexual, political, and spiritual experiences and ideals. How can we build a community that supports individual choice and freedom while at the same time, honors the differences, dissent and non-conformity inherent in that agenda? The issue may not be whether or not there is a bisexual community, but rather, can the bisexual community adequately fill the needs of all bisexuals?

Beth Reba Weise is a bi activist residing in Seattle. She is currently editing an anthology entitled, *Bisexual Feminists: Essays on Feminism & Sexual Identity*, due to be published in early 1992, by Seal Press.

Beth would like to acknowledge the contributions of Paul Smith, Lani Kauhuanu, and (for the San Francisco section) Karla Rossi in writing this article.

Who Are We?...from page 19

emerges.

However, we have to carefully and consciously acknowledge and respect all our various lesbian, gay, and heterosexual experiences, as well as the racial, class, and cultural differences in this emerging community.

Are we visible yet?

So, why does the attitude exist that there is no bisexual community, and why has it been used against us so effectively? Why have we "accepted" invisibility, and why haven't we, up until this point, projected a more visible presence, creating a prominent community that even the most virulent biphobes would have to recognize? The answer, of course, is that this is the way oppression operates, in this case bisexual oppression. On some level bisexual people believe (have internalized) the lie that what is shared isn't community, isn't a commitment of any significance, isn't comparable to those communities we are in (lesbian, gay, heterosexual, etc.). The fear is that, if we come out, we will "lose" these other communities. We will be isolated, targeted for attack — simply put, rejected.

The decision to come out as a bisexual makes the issues surrounding personal behavior and labels confusing because

*we are challenging
the fundamental
belief system
that posits
everything
into
either/or
left/right
light/dark
male/female
masculine/feminine
hetero/homo
white/of color
upper class/working class
middle class/homeless
young/old
able-bodied/differently abled*

*No room
for all points
in between
No room
for the perfect
Kinsey 2,3,4,5*

and

*absolutely
no room
for both/and
middle ground
dawn/dusk
transsexual
transvestite
bisexual
mixed race/culture/class
middle age
temporarily abled/hidden
disabilities*

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War At Center

By Neil MacLean

Let me offer some of what I know from the struggle I have engaged in for love and peace.

I am an anarchist bisexual. I believe this to be a unifying identity. An identity for those who honor personal choice over allegiance to pre-set values. An identity of those who think personal freedom is normal. I hold a vision that we each make decisions as we go and together we discover what we want.

Of course, everyone assumes rigid identities from time to time. "Politics" often means assuming a rigid identity. By contrast, I hope to bring our attention to the fluid center of feeling. From here our connection to each other derives. In there, we may discover what we actually want. From there, we may be able to act politically intelligent.

The peace movement of the 1960's made love a political entity. "Peace" and "Love" were expressed as allegiances. The self and the war machine were portrayed as antagonists. This portrait still hangs on the thought screens of millions of people. The image is possible to retrieve; the peace movement brought it forward.

"There is no peace movement in this country."

—George Bush,
San Francisco Examiner—

In response to the Gulf War, I marched with tens of thousands, perhaps a few hundred thousand people, in protest. We thought of ourselves as the peace movement. The size of it was stunning. I felt tremendous hope in absolute contrast to the pallor of depressing news about inhumanity invading me through the media.

At the peace marches, I could see that many others felt for the Iraqi people and sought to avoid their senseless deaths. At least for many thousands of us, the global village had arrived and we were able to bear witness to the



Photos by Jaime Smith

inhumanity even through the media satellite curtain that surrounds our country.

WE DON'T KNOW WHO WE ARE KILLING

We know almost nothing about the people of Iraq. We didn't really fight the Iraqis, although we murdered plenty of them. Instead, we were at war with our imagined opposite. The Iraqi people were made to fit this image. For instance, they were imagined to hate women (whereas, we Americans profess to love women); they were imagined to disdain consumerism (while we pray to products for salvation); we see their leader as a vicious, murdering maniac (ours is a compassionate, yet forceful gentleman); they are the devil (we are the saviors). With miracles of destruction, we forced them to accept our holy message.

An honest self-examination would dispel this trance. Honest love wounds our illusion of self-perfection and allows us to accept real peaceful alternatives with real people in a real world. We act to defend the composite ideal of justice, decency and AMERICA; an ideal having little or nothing to do with reality beyond helping us to escape it.

Our government's war demonstrated its chilling force at possessing our thoughts. Approximately 150 million people believe that exploding computer-guided missiles in Baghdad, a city of four million, nearly half of whom are under the age of fourteen, is a peaceful and generous thing to do. The war has 150

million people believing that our "humane leader" hated that he was forced into having to sacrifice these people, that he had no choice. Our information system was manipulated into making us believe that a small Third World country is a threat to us living in the most powerful country ever in the history of

the world. Our government employed the efforts of 1,100 public relation staff members to control the Gulf War media spin that resulted in at least two thirds of its citizens believing that war is peace, force is freedom and sorties are defensive. We were accelerated into pure imagery, in which our own lives vanish.

DISAPPEARING REALITY

The most ghostly experience was the feeling of hidden deaths. Screams behind veils of racism and yellow-ribboned innocence. Hundreds of thousands dying from bombs, unseen by the pilots who killed them and unseen by the people of our country who accepted the lie that 50,000 bombing raids could be humane. As a country, our shallow depth of feeling, our meager analytical abilities, our child-like hopes and submerged memory, make it possible to ignore and trivialize the mass slaughter of hundreds of thousands of primitively-defended, dark-skinned people. Now that we have "won," it appears this was not even a war, that now things are back to normal. Our country is starving Iraqi people with our trade agreements, blaming them for the militaristic butchers we set up to rule them, and feeling superior so that we don't have to notice anything real about them.

War is the most rigid of acts, the most unforgiving, the most blindly vicious. Power is the ability to make an identity disappear and war is the most incisive act of disappearing people. Its primary relationship is to death and it consummates in rigormor-

tis. A rigormortis preceded by the hyper-state of fear where every act is an emergency and we consign our destinies to fate because there is no time for alternative choices.

Both identities and boundaries result from naming contrasts and then choosing sides. Our experience of war in the Middle East, of propaganda and thought control in this country, of conflict and intensity inside ourselves, are each fields in which these contrasts appear. Images devoid of reality can be easily polarized. Anything at the center can be sacrificed like Jesus and then disappear beneath American arrogance.

OUR LEADER IS NOT OUR FRIEND

The past director of the C.I.A. presides over our country. The C.I.A. trains its people to use any means necessary to control populations. Torture, manipulation of markets and food supplies, distribution of addictive drugs and all manner of propaganda and psychological warfare are within the arsenal of techniques in which our leader has been schooled. How is it and why is it that he has led us into a destructive war in Iraq?

President Bush hopes to make us honor war as if it were the savior, as if it were the means for bringing peace and salvation to the world. War places him at the center of power. It places him at the center of world power. It teaches us that much of life exists at his mercy.

In addition, he strives to get us to choose greater isolation from each other. The excuse is that we will find safety in isolation. "Others" are made out to be threats. His law-and-order social policy leave only two choices for us: either embrace the Thoughts in Uniform he offers to protect us, or be their criminal subjects.

MEDIA-GUIDED SHAME MISSILES

Contact with real human lives, not images, belies the truth that caring is not warring and introduces significant problems

with participation in a gleeful slaughter, such as the Gulf War.

Our consciousness has become the target of media-guided shame missiles, as we are fed images of military righteousness, wealth equals power, men over women, and heterosexual and white supremacy, while at the same time denying the reality of pain those images create. I am forced to feel ashamed when I am shown how "real" people act through media-generated, self-centered, ignorant television personalities. I am shamed by the images of people who have become so familiar, yet are so different from me, and receive the attention that I desperately lack. This process of shaming does not simply apply to me or to bisexuals, or people of color, or women, or working class people, or people who cry, or those who experience fear. It is a media-induced feeling of shame at the center of all of our lives.

Shaming someone can be seen as a form of low-intensity conflict. Racism, classism and sexism are patterns of shaming reinforced over the whole of society.

Males, for instance, are viewed as the opposite of females and the actual relationships between people disappear. We see riches as the opposite of poverty and most of us hide our actual income while pretending to greater

of equality. If the "other" feels hurt, we feel, in the words of George Bush, "euphoric." Our wounds are so deep, we believe our attacks to be defensive.

ENVIOUS GENITALS AND MUFFLED TEARS

During the war, I felt more ashamed of being a man. During that time of senseless destruction perpetrated by men, I avoided my own sex energy. That energy, I felt, was only good if it was supporting women or explicitly loving other men. I need to grieve and tremble more. I need to ground in the absolute reality that my penis is not a missile. Male orgasm can be eruptive, even volcanic, but the seeds of death flowing from F-16 missiles are nothing like my children. Nor do I fuck what I hate, or try to subdue with fucking. It may be that George Bush or General "first we'll cut it off and then we'll kill it" Powell love in these ways.

I look closely at how I feel, at what I expect, at what I want. I learn how to care with my penis. I know that this is possible. As a society, I hope we can learn to develop public expressions of phallic energy that are more "fascinating" than the missiles we now admire. The explosive energy of my orgasm can be exhilarating and laughingly celebrated.

Are we capable of mourning for the dead Iraqis, of a public affirmation of our common sorrow, our missed opportunity to spare them, and of our failure to be humane? If war is disappearance, it acts on both the enemy and the self. We give up relationship for idealization. Behind these ideals lies cultural rubble. It is tempting to blame the dominant culture, to frame our sub-cultural selves as denizens who have migrated to this wasteland and who have no responsibility for it.

We can counter these identity and cultural assaults with actions promoting peace. Actions of appearing and giving space for others to appear. Actions that consider friends as constellations of individuals watching out for each other. What I mean is for us

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wealth than we possess. Our need for community is deeply buried. Denying the scarcity of love makes us even colder. It prepares us for cold victories and grand standing brutality. As we deny the destruction of community via bombing raids, we deny our own fractured lives and feel justice from a sense

An Arab American Woman's Open Letter to the Bi Community

Dear Friends:

My name is Peggy and I want to sketch my story for you. To lend my voice to this discussion of community. To tell you how the visibility of a bisexual community and my own experience as a member of the Arab Lesbian, Gay and Bisexual Network (ALGBN) has fed me, nurtured my coming to know and understand myself as a mixed-heritage Arab American bisexual woman. Today I know this is who I am; tomorrow the way I define myself may change; but today, those words describe a large part of who I am.

I used to think that I had to be "either/or." Either lesbian or straight, either Arab or American. But none of these words fully described my experience. Separate, they describe people other than myself, combined, they form who I am.

Today I have a way to name myself, and that is empowering. This naming, the process of truly coming to know myself, has come in the context of my participation in the ALGBN. When we first met as the Arab Lesbian Network, it was very exciting: a life-changing experience. There were five of us and being with these women made my blood flow differently. I felt as though I was the norm. Before this time, I was very isolated from other Arab women. I was raised as an "American." Although my mother is Lebanese, from Cairo, Egypt, this was down-played. My father is Irish/German and I knew myself as American. I was puzzled when people would ask me who I was, what country I came from. I would always say, "American — from America." It was true — I was born in New Rochelle and raised in Yonkers, New York. But that was not the answer they were looking for. Despite my Irish first name and German last, I have never been taken for either. People would always ask me, "So what are you — Italian, Jewish, Puerto Rican?" Eventually I learned to

say "Lebanese American," or "My mother is from Egypt."

However, I felt very little connection with my Arab self. Mostly I felt "not white enough." I hoped people wouldn't notice. I saw myself as too dark, too loud. I was called a "barbarian," accused of being against civilization. These were words I later learned to be rooted in orientalism, phrases that ring of colonialism and racism. I did not love and accept myself as an Arab American child.

Yet, I have always had a hunger to know who I am. My connection with my Arab self came from my relationships to my grandmother and cousin. Spending summers with them I blossomed, feeling unconditional love. Photo albums and family stories were shared with me. I learned to curse in Arabic. I joined them in laughter and was named Shahrazad for the mighty tales I would spin. Slowly I began walking toward myself.

In the Spring of 1989, I was invited to a potluck gathering of Arab lesbians. I was scared. I was sure that the woman bringing us together was a "real" Arab. I pictured her as being born outside the U.S., Arabic as her first language, a keeper of cultural traditions who would judge me. Was I "Arab enough?" Would my cooking measure up? I brought mineral water to play it safe.

This "real" Arab woman I found to be my peer. She was in her 20's, an American-born Palestinian. How relieved I felt, how welcomed. We all laughed; we ate falafel and hummus from a deli! Together, that night, we were Lebanese American, Armenian, Lebanese, Indian American, Palestinian American.

Since that meeting, we have grown to include men in our group as well. We are from many different Arab countries, as well as many countries outside the Arab world. We hail from France, Singapore, New York, Australia,

San Francisco, Jerusalem, Jordan and Massachusetts. We include Armenians and Assyrians. We have different national origins, class backgrounds, ethnicities, religions, colors, sizes and accents. Together, we are very beautiful, very powerful, very wonderful, and very loving.

The group started out as lesbian and gay, but as we began to formalize who we were, the word "bisexual" was included in our title. Those of us who are bi did not come out to the group at first — that came later. For me, one of the things that helped me to come out to the group was knowing that there was a developing bisexual community. As I am from the "either/or" school of thought, I have always been pained that my behavior and attractions have not always been "either/or."

When I felt my attractions to men were stronger than my attractions to women, I would try to throw away my gay self. When my identification with women was stronger, I would try to disown my straight self.

That is a very painful place to be, giving away pieces of who I am. It didn't work for me. I have had to claim all of me, lesbian and heterosexual, Arab and American. It is a very powerful place to be, having all of myself accessible to me.

My story would not be complete without touching on the recent Gulf War. The most succinct thing I can say is that this was a terrible, terrible war. Terrible and totally unnecessary, wasteful and destructive. I would cry each morning as I read the paper on my way to work. I saw myself in the faces of the people fleeing Kuwait, Iraq and Saudi Arabia. I was filled with immeasurable pain each time the borders of Jordan were closed. Trapped. People fleeing who could not get out. I was re-experiencing my mother's pain as she fled from Egypt in the late 50's, going first to Lebanon, where she was denied a visa that would allow her to leave. She was again denied a visa after a second try. Finally, after her third attempt, it was granted. I don't know much of her story, but

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Anything That Moves

Anti-Jewish Oppression In Progressive Movements

By Thyme S. Siegel



"Personalizing the Isms", a recent BABN Community Forum in which I was a panelist, gave me the opportunity to begin speaking out in public on a subject which terrifies me: how do I experience anti-Jewish oppression in the world of peace/alternative/progressive/women's/Third World politics? I am appreciative of the opportunity to expand on that subject because from my experience in these movements, I see that a bisexual community won't be created by the blending of members into a mythical "bisexual entity." We must be able to express all of who we are. The silence and invisibility of my Jewish expression and lack of Jewish bonding reduces what I can share with a group. It lessens the likelihood of my continuing to be in the group. This might not be true of some Jews, but it is true of me.

As a first-second generation cultural, secular Jew, I am rooted in Jewishness. My Jewish identity doesn't have anything to do with the religion. My maternal grandparents dropped out of the reli-

gion, and when my father joined my mother's family, he was right at home since he, too, had rejected the religion. Judaism is a strong ethnicity, filled with an awareness of background, values, language, and differentness. I am not an assimilated Jew with doubts about my ethnic identity. Yet as an Ashkenazi (East European) Jew I represent only one part of the identity, which defies categories of class, race, and culture. Jews are not one race, but many races, with a large Middle Eastern and North African component now residing in Israel. I am connected with these people of color as part of the same religious international culture, even though I am not religiously Jewish. This feeling of connectedness to all Jews is instilled in children as a major feature of our identity, and is a blessing.

Because for many centuries in Europe Jews were not allowed to own land, some Jews arriving to this country in the first decades of this century found the possibility of farming to be a special opportunity. My parents owned a chicken farm in the soft, sandy, flat land of southern New Jersey. I am very connected to this land, which I

roamed for the first eighteen years of my life. This backwood paradise, not the Holy Land, is my native land. To me, any land that feels soft and warm when you walk on it barefoot is holy. I identify with trees, deer, and birds more than with people of any ethnicity. So I was not seemingly connected to my other fate, this other land far away where they were always fighting and speaking a funny language not spoken by the people around me. Although my parents spoke Yiddish, they sent me to the small rural Jewish Community Center to learn Hebrew, which made no sense to me at the time. I couldn't learn it.

Such has been the split consciousness of American Jews who have not wanted to move from a comfortable (relatively speaking) state of tolerance to a more insecure yet more Jewish life in Israel. Yet they have wanted to imbue their children with a sense of bonding for the Jewish State. Primarily, they wanted to relax in their normal ordinariness, to be Jews and not have their existence be a big deal to the non-Jews around them. But Jews have never been able to relax as ordinary people. Our repudiation of majority Christian and Islamic beliefs, our role as foil and pariah to the absolutism and totalitarianism of the majority follow us even today, even here.

Looking at the global picture, my Jewishness becomes more acutely defined. Because of all the press we receive, non-Jews are under the impression that there are millions of Jews in the world. No such luck. We have always been a tiny minority, less than 1% of any country's population. Today there are 17,357,000 Jews in the world, contrasted to over a billion Christians and almost 100,000,000 Muslims. We have

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been the archetypal minority, mythically and supernaturally powerful far beyond our numbers, believed to be the cause of numerous problems for majority populations of dozens of countries in the last 2,000 years. Enormous power to do evil has always been ascribed to us. In Christian theology we could even kill god. Today in the Arab world, the "Zionist conspiracy" (a modern code word for Jews) is the source of a plan to "destroy" Islamic society (i.e. liberate women) and is the anathema of Arab nationalism. We now have, on a global scale, a classic re-enactment of a Jewish dilemma. Being protected by the powers that be has been a major strategy for survival. Yet being protected by the U.S. puts Jews on the front line of attacks on "Western Imperialism". It also aligns us with both the defense establishment and right wing fundamentalists, who have their own apocalyptic fantasies about who we really are. This is not in accordance with our desire to be ordinary citizens in a community of nations.

Here in the U.S., we have fared better than in any other place and time in the last twenty centuries. In sharp contrast to the fate of African-Americans, we were given equal citizenship for the most part. But the global picture infects what we try to do, particularly in the social change and progressive movements.

Speakers at social change events will correctly identify the collusive role of the Israeli government and of some Jews, but will fail to speak out on the very real fears and vulnerabilities of a people that is a tiny minority faced with vast opposition. This silence either pushes Jews further to the right or pushes us to deny our bonding with Israel. We hear nothing of how the scapegoating of Israel, the obsessional fixation with condemning Israel, goes beyond legitimate criticism to fit the classic profile of anti-semitism. (To be precise, I call this "anti-Jewish oppression". "Anti-semitism" is a euro-centric term for Jew hatred focusing on the

Semitic world of Arabs and Jews.)

For the past 2,000 years Jews have been offered various deals that set us up as targets for the anger of the exploited working classes. For instance, Jews would be offered the protection of the ruling class of a country in exchange for acting as agents in the interests of that ruling class. We were forbidden to own land in Europe, and could only work as money lenders or tax collectors. Then, when the oppressed classes began to speak up against the ruling class, the latter targeted Jews as the source of the oppression: a convenient scapegoat designed to maintain the power of the ruling class at the expense of the Jews. In Arab cultures, Jews had to wear special clothing and pay special taxes to be allowed to exist. During the 20th century we have seen, coincident with the creation of Israel, the destruction of ancient Jewish communities in Iraq, Iran, Syria, Morocco, Tunisia, Libya, Algeria, and Egypt. (Jews had no ancient community in Saudi Arabia because they haven't even been allowed to be there since Mohammed denounced and slaughtered the Jewish tribes of Arabia in the seventh century C.E.) Thus it came to pass that Israel is 60% people of color, mostly Arab Jews. Israelis are not allowed to do business, visit, or live in any of their former homes in these Arab countries, with the exception of Egypt, for visits. Israel itself has become the "Court Jew" of the West, protected, dependent, privileged, functioning as a pawn as long as it is convenient. If Israel had retaliated against Iraqi missile attacks in the Gulf war, it might have become very "inconvenient" for the West to continue these privileges.

It is ironic for me, a pagan bisexual who would never feel comfortable living my life in Israel (although I would like to visit), to be defending Zionism. But I fear this increasing hatred for "Zionism", which really means "the Jews." Although not all Jews identify with the Zionist movement, it does refer to Jewish national liberation. There are many

Israelis and other Zionists who are horrified by the intransigence of the Israeli government and who work for the rights of Palestinians. Zionism does not specify borders or regulations for the homeland. It is simply the acknowledgement that the Jews have not been safe in this world and deserve a safe space. It is global affirmative action.

It is a tragedy for the world that the Arab liberation movement has been deflected into Jew hatred as a unifying force called anti-Zionism. It serves the same old purpose, and some newer ones. This is why Iraq bombed Tel Aviv even though Israel was not a combatant in the war. Some people seem to think that if only Israel would negotiate with the PLO, all the problems of the Middle East would be solved. Even if the Palestinians and Israelis became harmonious partners tomorrow, both would still have security worries. All the governments in the area need to make peace with each other, stop oppressing their own people, and be willing to negotiate with Israel and Palestine. The progressive movement in this country articulates a convincing narrow view that Israel is solely responsible for peace in the Middle East.

Jews would like to feel part of the social change agenda and Third World solidarity but it is a conflict for us to do so while affirming our Jewishness. We are asked to bury our Jewish identity or be called a racist. Anti-Jewish oppression is no longer on the agenda of the Left, despite the large number of Jews in these movements. When we prioritize other causes that don't include Jewish oppression, we convince ourselves that ours is less important than other oppressions and that affects how we feel about being Jewish. Self-esteem among Jews in the Left in this country is therefore very low.

Furthermore, many Jews do not know our own history because secular historical education is not available. Since many do not respond to the religion, they do not know what remains to be

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Jewish Bisexuals Form Caucus

An Interview With Founder Martha Whitman

The following interview contains some surprises, and for perhaps a few, some controversial ideas.

Martha Whitman, an active member of the bisexual community and a member of the 1990 National Bisexual Conference Steering Committee, saw the need for Jewish bisexuals to organize—she estimates that ten percent of the conference attendees were Jewish and after the conference, anti-Semitism became an issue that was examined by the steering committee and bisexual community organizers, specifically in response to charges of anti-Semitism within conference organizing. Seeing a need for Jewish bisexuals to come together, she organized BiPOL's Jewish Bisexual Caucus at the end of last year. In this interview, Martha expresses her personal views on Jews, Jewish oppression, how she came to identify as Jewish and the formation of the Caucus. The group is diverse and the opinions she expresses are not necessarily those of the other members.

ATM: Why have Jewish bisexuals formed a caucus?

MW: Our need for a caucus parallels that of the Bisexual People of Color Caucus'. We don't want to be assimilated or invisible; we do have issues which are particular to us and we want them recognized.

The goals of the Jewish Bi Caucus are to advocate our issues within the community and to foster dialogue with the rest of the bi community; to create a place where it is completely safe to claim the identities of Jew and bisexual. In order to be effective advocates, we are exploring anti-Semitism to be more clear about what needs to happen to make our community aware of how Jewish oppression works.

ATM: What are your personal reasons for organizing the caucus?

MW: More than anything, it seems like it was the timing. A dear friend and former lover was experiencing anti-Semitism in the bi community. The [conference] steering committee had its attention focused [on this issue]. This was awkward for everyone and it became quite apparent to me that no one was clear what anti-Semitism or internalized anti-Semitism looked like or how it operates. There was a crying need for information and I undertook the project.

ATM: You use the terms "anti-Semitism" and "Jewish oppression" interchangeably. Do they mean the same thing?

MW: The words are frequently used interchangeably. The term "Semite" refers to anyone whose origins are in the Middle East and has created some confusion. This has given rise to the use of the terms "anti-Jewish" and "anti-Arab" in order to recognize the differences between the two [oppressions].

ATM: How have you explored anti-Semitism?

MW: I searched for writings by lesbians and gays who have experienced anti-Semitism in their communities. I used those articles as triggers for [caucus members] to remember instances of where they have actually experienced it. When I first posed that question, the answer I got was, "There is no anti-Semitism, I don't know what you're talking about." But by our third meeting I started hearing people say, "Oh, yeah, this has been said to me..." A woman in the group has had people say to her that they, "...like to go to Jewish doctors." A man in the group has heard people say unaware

things about Jewish business men. The difficulty in remembering is related to how scary it feels to talk about it. It's such an invisible oppression that it takes a while for people to make the connection between what is said and what one feels or how one is hurt by it.

ATM: What is internalized oppression?

MW: As we grow up we hear the prejudices of our parents, other adults and children too. We hear that African-Americans are stupid, Mexicans are lazy, Jews are loud, pushy, rich, etc. If we are a member of one of these groups, if we claim one of these identities, we "internalize" the prejudices, the lies, the half-truths, the misinformation along with all the good. It is nearly impossible to escape this. Often-times the bad overshadows the good and you end up with members of an oppressed group treating each other quite badly. An example which is easy for me to understand is sexism. As a female I have internalized all the negative information that I have heard about women. One way I do this is by giving more credence to a man's opinion than a woman's every time. Now that I am aware how this internalized sexism works more often than not I am able to catch myself and not discount a woman's thinking or my thinking.

ATM: How many people are attending the caucus?

MW: A handful, but I haven't been too concerned about attendance. There have been lots of people calling [for information]. "Jewish Bisexual Caucus" sounds imposing and I think that most Jews will come to understand that we are not looking to dictate the correct Jewish or bi identity.

continued next page...

There are many ways to identify as Jewish or to identify as bisexual and I think that this group will grow by word of mouth. From what I understand, it brings up a lot of issues for people in this group and so it's a slow one in growing.

ATM: What kinds of issues are you referring to?

MW: Jews are frequently accused of being cliquish. A group like this runs the risk of matching the stereotype and being attacked externally and not being supported internally. A common phenomenon of internalized oppression is infighting and the inability of the group to make decisions. Many Jews have experienced this in Jewish organizations and fear another similar experience. Jews frequently experience discomfort in the presence of other Jews. A Jew who is "out" about this discomfort is often referred to by other Jews as "self-hating."

I also want to say there is no such thing as a Jewish "race." Jews are members of all races. All Jews are Jews by choice regardless of being taught that a person is born Jewish. There is nothing inherent about our genetic makeup, although the oppression works in such a way that Jews have been told, "your great-grandfather was a Jew, so you will be exterminated with the rest."

What can make some people seem "Jewish" is what I call a "pattern." A pattern is not the person. A pattern is a survival technique, which once may have been rational, but which over time, has lost its survival value. Every group adopts survival techniques. If a technique becomes outmoded without being discarded it becomes a pattern. People outside the group do not understand the pattern and do not distinguish between the person and the pattern and may develop a prejudice against the person and/or the group.

Being overly critical is an example of a pattern that is often identified with Jews and is a hard one to be around. You may feel attacked a lot if you are unaware

of how this works. Within Jewish groups it often takes the form of infighting, and is not unique to Jews. What is behind this pattern is that for many Jews the world does not feel safe unless she or he is speaking up about things that are perceived as wrong. In this century, the Jewish Holocaust made Jews feel that they had to speak up because few others did. The Holocaust is over, and will never happen again, yet the urge to point out every wrong, whether speaking up is the most helpful direction or not, persists.

But some patterns are easier to be around, like a responsible, dependable pattern. Everyone likes to have a responsible person around but if the person acts that way because she or he wants people to like her or him, the behavior is a pattern, not a rational behavior and the chances are that we will not be offended by it or maybe not even notice it. A Jewish responsible pattern which may be familiar is the "super achiever."

ATM: Are you Jewish?

MW: I feel Jewish. My protestant-raised parents are not Jewish. I was raised Unitarian.

ATM: How did that affect your understanding of anti-Semitism?

MW: I am able to hear the true and false information that I have read without feeling it is directed at me and at the same time see how I could do something about it. I've gone to workshops on the subject; I'm able to hear a lot of the information about anti-Semitism and internalized anti-Semitism without having quite the same charge that it does for those raised as Jews. I don't carry that hurt, which allows me to be effective and it's good to feel effective...

ATM: How can you be raised Unitarian and "feel" Jewish?

MW: Being raised Unitarian was very confusing. All Sunday school classes were spent studying other religions or cultures or at least that's my impres-

sion—I never did understand which [religion] was mine (laughs). Then I attended a Quaker high school with a large percentage of Jewish students. I've always felt close to the Jewish culture mainly from my experiences with my father's friends and my school mates. What always appealed to me was the never-ending stance that no one was free until all were free. Not surprisingly, Passover is my favorite holiday. [Ed: Passover is the story of the Jews being freed from bondage in Egypt.]

I have had Jewish lovers and you might say, I have voluntarily assimilated.

ATM: Are the Jews in the group religious?

MW: There is one woman [who] is much more aligned to goddess worship and nature but strongly feels her Jewish roots. [She] is exploring them and thinks it's important to understand women's roles in Jewish history. Another woman feels strongly feminist and feels that her Jewish identity is cultural rather than religious.

ATM: What were some of the backgrounds of Caucus members?

MW: One woman was raised on a chicken farm in New Jersey, only around other Jewish chicken farmers—very different than the stereotype of the East coast, "New York City Jew." That is really valuable to hear that the stereotype (all Jews are from New York) is not true. Another Jew was raised working class in the Southwest and Midwest, and another was raised on the West coast, with roots on the East coast. We discussed what was good and what was hard about growing up with these backgrounds.

ATM: How has the group been affected by the recent Gulf War?

MW: We have been spending a lot of time on what the war has meant to us as American Jews. We are very nervous and upset with all the anti-Arab and anti-Jewish activity. [During the

Anything That Moves

war], Jewish, Palestinian, and Arab establishments were being attacked in the Bay Area.

Everyone is searching for what is the right thing to believe about the war. It's an internal conflict of knowing that Israel has a right to exist, knowing that many Jews in and outside of Israel fundamentally disagree with Israeli government policy, feeling threatened by the powers of Saddam Hussein. It's a set of contradictions that hardly anyone is comfortable with.¹

ATM: Does the caucus have any projects planned as a group?

MW: We just organized a Bay Area Bisexual Network panel presentation that was entitled, "Personalizing the 'isms,'" [in which panelists from various racial and cultural backgrounds shared their experiences and thoughts on how oppression has impacted their lives].

We have recently contacted a bisexual member of the Arab Lesbian/Gay/Bisexual Network. We want to organize a "speak-out" so that people can really understand what the issues are in the Middle East as well as what they are for Semites in the U.S. The Jewish Bisexual Caucus has recently endorsed a fundraising effort for Iraqi war victims [being organized by the Coalition for Humanitarian Aid for Iraqi War Victims]. One of the caucus members is doing volunteer work for the effort.

ATM: How do bi Jews fit into the larger queer community?

MW: Individual Jews have always been involved in the larger queer community; have always been involved in liberation movements in the U.S. As I said before, from the Passover tradition, the feeling that no one is free until all are free has been with the Jews since the days of Moses. And there have been prominent gay and lesbian Jewish leaders in the San Francisco community for years. Right now (in San Francisco city government) there are Achtenberg, Midgen and

others...And there was Harvey Milk before them. Jews tend to not call attention to the fact that they are Jews for very good reasons. But that has never stopped them from working on behalf of progressive political values or liberation movements.

I think that queer Jews have only just begun to consciously examine how we fit in. Gay, lesbian and bisexual synagogues are one such expression. In May of this year, Sha'ar Zahav, a gay and lesbian synagogue in San Francisco, which does not actively welcome bisexuals, sponsored the Twelfth International Conference of Gay and Lesbian Jews. Our caucus presented a workshop on bisexuality that was extremely well-received. Many of those who attended indicated an interest in our group. We are thinking about starting another group to create a spiritual space for Jewish bisexuals. The caucus will remain politically-oriented.

A resolution was presented to the main body of the conference that the conference name be changed to include the word "bisexual." The resolution that the board change the name passed and will be sent to them for a vote.

Also, our caucus is planning to join the World Congress of Lesbian and Gay Synagogues.

ATM: Do you want to say anything else about anti-Semitism?

MW: People often think that anti-Semitism is a form of racism or religious persecution. My belief is that it is a form of classism. It is one of the first forms of classism. When the owning class gave a few privileges to Jews, they used the Jews as a buffer between the working class and themselves. Whenever times got tough, the privileges were withdrawn and Jews were targeted; people were told that Jews were the reason why there was a problem, were used as the scapegoats.

Bi's are often in a similar position. We are accused of having heterosexual privilege by

lesbians and gays and attacked by heterosexuals who would revoke our "heterosexual privileges" because we have "made a choice to be queer." [Targeting as a] strategy of classism has been going on for over a thousand of years [for Jews]. And that is why the Jewish liberation and liberation of all oppressed groups is important to everybody.

Who Are We?...from page 25

There is no one right way to be a bisexual; there are many. The goal is to be able to look anyone in the eye, and with a sense of our history, acknowledge the truth of who we are. Yes, some of us are swingers, and some of us are married and monogamous; some of us are proud dykes and faggots, sex radicals and sex workers, and parents and grandparents; some are prudes and some are celibates. Some of us are transvestites and transsexuals. Many of us are courageous people living with AIDS and HIV infections. We are all ages, colors, abilities, ethnicities, classes. Our identity as bisexual people and our desire for recognition unites us.

Notes

1. Excerpted with permission from the "Community Overview," pg. 127 of *Bi Any Other Name: Bisexual People Speak Out*, eds. Hutchins & Kaahumana, Alyson Publications, 1991. Parts of the overview appeared in other forms in: Lani Kaahumana, "The Bisexual Community: Are We Visible Yet?," *Civil Disobedience Handbook for the National March for Lesbian and Gay Rights*, October 1987; Lani Kaahumana, "Are We Visible Yet?," *Coming Up!*, San Francisco, June 1987; and Lani Kaahumana, *Keynote Address, Fifth Annual East Coast Bisexual Network Conference*, Harvard University, Cambridge, Mass., May 13-14, 1989.

2. Audre Lorde, "The Master's Tools Will Never Dismantle the Master's House," in *This Bridge Called My Back: Writings by Radical Women of Color* (pp.98-101), ed. Cherrie Moraga and Gloria Anzúola, Kitchen Table Press, 1983.

3. Dell Richards has compiled the names of many of these women in *Lesbian Lists*, Boston: Alyson Publications, 1990. Dr. Fritz Klein's soon-to-be-reprinted *Bisexual Option* (New York: Brunner Books, 1980) lists some of these same people and more in the chapter "The Bisexual in History and the Arts."

4. Sandra R. Lieb, *Mother Of the Blues: A Study of Ma Rainey*, University of Massachusetts Press, 1983.

5. Gabriel Rotello, "Present at the Creation: C.H. Ford, Author of the First Gay Novel, Talks about The Village in the '20s, Paris in the '30s, and Coming Out 40 Years before Stonewall," *Outweek*, December 17, 1989.

6. Elise Krueger, letter to Lani and Loraine, 1988.

proud of about being Jewish. In Women's Studies, the subject of Jewish Women's History is nonexistent, although I teach it wherever I can. Jewish studies is not part of Ethnic Studies. At San Francisco State University, a Jewish woman student reports that she was called a "Zionist whore" when she asserted that Israel was not the cause of the war. Non-Jews who ran together with Jews on a student government political slate received threats of physical violence via anonymous phone calls and notes. Jewish students across the country report verbal harassment and exclusion from campus media. They are told they are racists when they say Israel has a right to exist. It is just not politically correct to be supportive of Jewishness and Israel.

In 1975 the U.N. voted that "Zionism is racism". It was compared to apartheid, even though that same world body helped create Israel in 1948 in response to the fact that the Jews were rejected everywhere and had nowhere to go. Surely the establishment of a safe space for the Palestinian refugees now living miserably in militarized zones can be remedied without the obsessional fixation on how evil "Zionists" are.

I would ask all concerned to support the expression of Jewish points of view within the peace/progressive/liberation movements of your choice; to oppose verbal and physical harassment of Jews and Israelis; and to speak out when there is vandalism of Jewish property. We are a tiny minority and, without Israel, would truly be on the endangered species list. I feel it is my duty to bear witness to the fate of the Jewish people. Yet I can't join the "mainstream" Jewish community in this country which defends Israel with fairy-tale rhetoric and will not articulate a global perspective that goes beyond a survivalist stance for Israel. The need to negotiate with the PLO is refused, for example,

even though it is the chosen leadership of the Palestinians. But in reaction to the isolationist thinking of the mainstream Jewish community, Jews assimilate within social change movements. We bend over backward to support every cause but that of our own people. If we are academics we study every subject but ourselves. If we are activists we work for every other cause. How can we ever reach out authentically to other progressive struggles when our own are demonized?

The progressive movements of the world, including the bisexual community, need to make room for the Jewish point of view, the teaching of Jewish feminist history, the exploration of Jewish identity. The treatment of Jews, like women, is the historic measure of the morality of any group, whatever the religion. I fear that this buildup of systematic hatred will lead to another catastrophe for the Jews in this generation, and that it is my duty to speak out.

Arab American...from page 28

the war brought her pain into my body.

In January, before the bombings began, I would cry at night for the Iraqi teenage girls, feeling no separation between myself and them. How is it that I am to survive when their fate is uncertain?

I protested, joined in the demonstrations, worked with others to produce fliers and letters to the editor. I went to every teach-in I could find. I was hungry for knowledge, full of rage and utter grief, moved by a horror and a desperation. My heart was breaking.

Today I work for the survivors. With others, I lend my energy to fundraising for food and medicine to send to the people of Iraq — to the survivors. Despite all the bombings, there are millions of survivors. My heart breaks for them and for their children to come, and their children after them. I

fear this war is a legacy to be carried for generations. If there is one thing I will do, it is to try to ease the suffering. The destruction was done in my name and in the name of each and every American taxpayer, and it is a crime.

Maybe you disagree with me about the war. Maybe. But I ask you to think of the survivors and of the dead. What did they do to deserve this? What if you or I were on the receiving end of the bombings? Think of this and then try to justify the destruction.

I hope that you will reach out to your Arab brothers and sisters. We are a very diverse people and are your neighbors. If you are Arab and lesbian, gay or bisexual, I hope you will join us in our growing community, in our coming together. I leave you, the bisexual community, with my love and gratitude for your visibility, presence and support.

Love,
Peggy Krouskoff

Peggy is a Bay Area artist (painter) and writer. Her chosen literary style is the letter format, for through it she can speak to others directly — to become closer through an implied existing relationship.

Peggy suggests that for those who wish to assist survivors of the Gulf War within Iraq, a donation can be sent to: The Middle East Children's Alliance, 2140 Shattuck Ave. #207, Berkeley, CA 94704. Ask that the funds be earmarked for Iraqi relief. Peggy also suggests the following resources for those of Arab heritage and those who wish to educate themselves and/or build coalitions with the Arab community:

Arab Lesbian/Gay/Bisexual Network, P.O. Box 460526, San Francisco, CA 94114.

Gay and Lesbian Arabic Society, P.O. Box 4971, Washington D.C., 20008; or, 6019 Sunset Blvd. #221, Los Angeles, CA 90028.

The Arabic Book Center, 791 Valencia, San Francisco, CA 94110; 415/864-1585. Includes a collection of books on, by and about Arab women. Peggy strongly suggests the book, **Opening the Gates: A Century of Arab Feminist Writing**, Editors Margot Badran and Miriam Cooke, Indiana University Press, 1990. For an expanded listing of recommended books, send a SASE in care of Peggy to the ALGBN address listed above.

WOMEN & AIDS

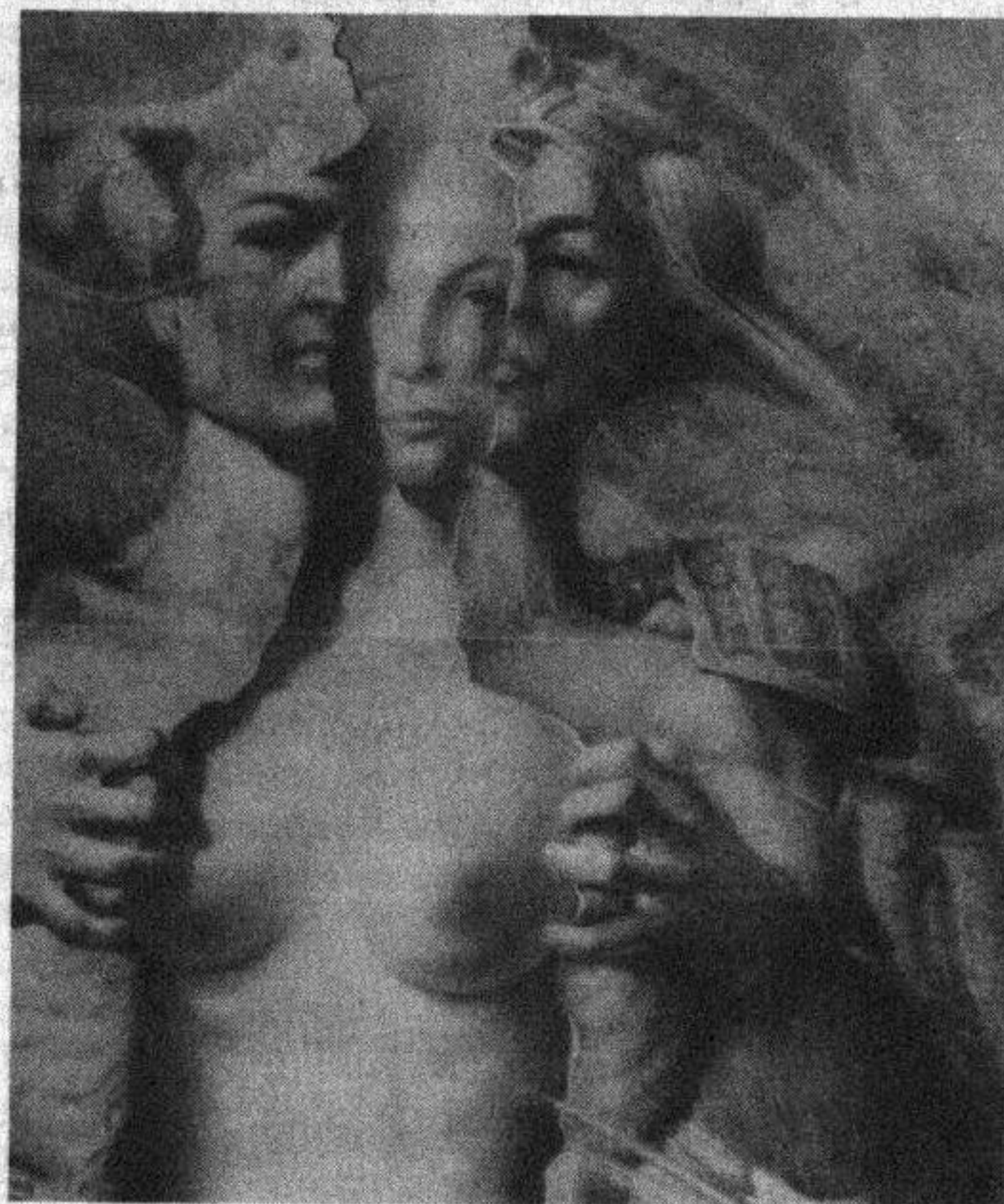
Breaking The Silence

By Teresa Ann Pearcy

Do you remember when AIDS wasn't AIDS? AIDS Acquired Immune Deficiency Syndrome) used to be GRID (Gay-Related Immune Deficiency). Of course this disease wasn't affecting only gay people at the time. It was also afflicting many heterosexuals in countries other than the United States. However, since the initial diagnoses in the U.S. were made in members of the homosexual community, this deadly virus immediately took on moral overtones even in the medical community. Today, GRID had been renamed AIDS and everyone knows about AIDS and that anyone can contract it. Or do we?

Upon closer examination of the current information on AIDS and prevention/education approaches to AIDS available today, it appears that the focus on labeling groups of people instead of identifying risk behaviors is still quite rampant. This is of particular pertinence when discussing women and AIDS. This human inclination to label and judge may be a factor that causes many women infected with AIDS to go unrecognized and untreated at least until they are ready to die.

The leading cause of death among women aged 24-35 in New York City is AIDS (*Listen Real Loud*, by Lisa Bacon, 1987). And why isn't this information common knowledge? The answer to that question may lie in the demographics of these dying women: the greatest percentage of them are African American IV drug users. To put it in plain terms—mainstream society just isn't



concerned with the deaths of "junkies." In addition, 72% of women with AIDS in the U.S. are African American or Latina. Dare it be said that society isn't concerned with the deaths of women of color, either?

Yes, dare to say it. And more. After reviewing the available literature on women and AIDS, it seems apparent that the medical community is less interested in defining the specific symptoms of AIDS in women than in defining transmission of AIDS from women to men and especially to their children. Women are seen in terms of how they affect others, including the unborn fetus, rather than as individuals worthy of proper medical care.

Nora Kizer Bell, Ph.D., writes in *AIDS and Women: Remaining Ethical Issues*, "The charges of racism and the complexity of class politics cannot be ignored in

attempting to understand the effect of AIDS on women, for women with AIDS represent the least advantaged groups in American society. Already disenfranchised, these women lack the means to command the public's attention to their lot. They represent yet another segment of society that has traditionally been considered 'disposable.'"

"At the Third International Conference on AIDS, held in Washington D.C. in June 1987, a protest was lodged by many of the women in attendance because of the small number of women included in the program and the perception that most of the presentations depicted women not as

individuals but merely as vectors of virus transmission," writes Janet L. Mitchell in "Women, AIDS, and Public Policy," from *AIDS and Public Policy Journal*, Vol. 3, 1988, No. 2.

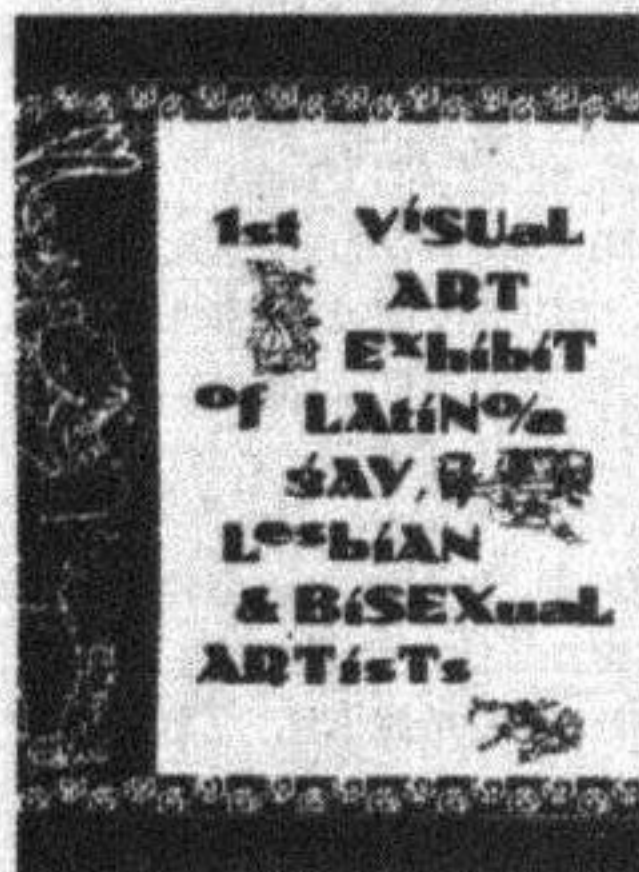
"One gap in our knowledge of AIDS concerns the natural history of the disease in women. All of our assumptions derived from longitudinal studies of AIDS in men," according to Nancy Padian, M.S., M.P.H., an epidemiologist at UC Berkeley in *FOCUS: A Review of AIDS Research*, Vol. 1, No. 7.

And finally, from "Women and HIV Infection: World AIDS Day Focuses on Women In Response to Worldwide Indifference," an article by Denny Smith in the Nov 1990 issue of *The San Francisco Bay Times*: "The criteria for diagnosing AIDS have been defined largely from studies of HIV progression in gay men providing guidelines for physicians

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Up & Coming...

June



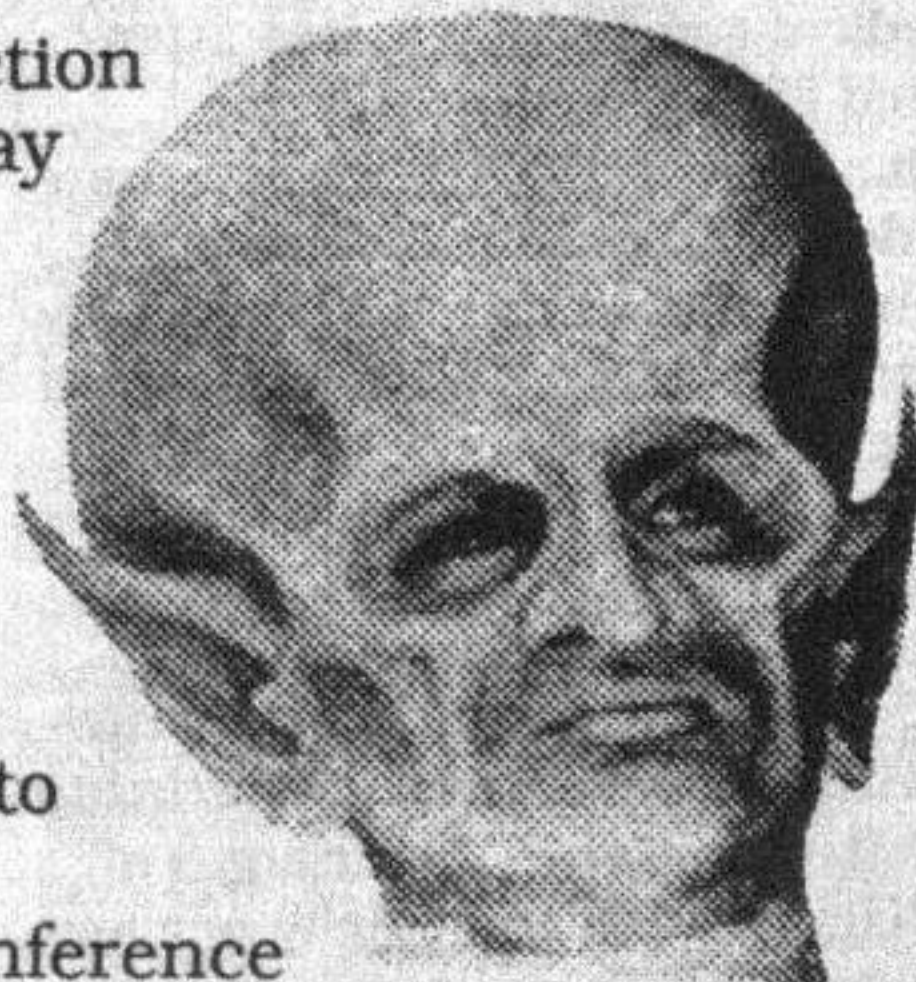
The First Visual Art Exhibit of Latino/a Gay, Lesbian and Bisexual Artists, produced by the Community Alternative Social Association (CASA), will run **June 1 - 30**. The month-long show, produced in association with the Mission Cultural Center, 2868 Mission St., will be held at the center's gallery and includes drawings, paintings, photography, crafts and sculpture. The show is designed to promote cultural awareness and to promote gay, lesbian and bisexual latino/a artists. For more information on the exhibit, call: Bob Corti at 415/621-1361.

The Second Annual Swamp Fest for poets, musicians, performers and others who want to take part in a creative free-for-all. The event will take place in the Bay Area during the **last week of June**. For information, write: Craig Hill, 491 Mardara #3, Oakland, CA 94610.

July

Two Spirits and HIV: A Conference for the Health of Gay, Lesbian and Bisexual Native Americans: Native American gays, lesbians and bisexuals and their advocates will meet in an unprecedented conference this summer to discuss and develop strategies in response to the AIDS crisis among Native people who are gay, lesbian and bisexual. The conference will be held at the American Indian Community House in New York City, **July 1 - 3**. It is being organized by WeWah and BarCheeAmpe-Native Two Spirits and sponsored by the American Indian Community House. In addition to addressing HIV issues in the context of the Native American community, other concerns such as incest, violence, heterosexism, substance abuse/alcoholism, parenting, traditional medicine/spirituality will also be discussed. For conference information, write: WeWah and BarCheeAmpe, Suite #141, 111 E. 14th St., NY, NY 10003; or call: 212/779-3151.

Gaylaxicon '91, a science fiction and fantasy convention for gay people and their friends, will be held **July 19 - 21**, in Tewksbury, Massachusetts. The event will feature panels, an art show, readings, workshops and a masquerade ball where participants are encouraged to wear costumes based on its "Revolutions" theme. For conference information, write: Gaylaxicon '91, P.O. Box 1052, Lowell, MA 01853.



The San Francisco Lesbian/Gay Freedom Day Parade & Celebration is scheduled to be held on Sunday, **June 30**. This year, the largest Lesbian/Gay/[Bisexual] Pride Celebration in the world kicks off at 10:00 am. This year's theme is "Hand in Hand Together," in an effort to promote community and its diversity. Even though Parade Celebration organizers have yet to see the light to include the word "bisexual" in the celebration title, they have been inclusive of bisexual speakers who will appear throughout the Celebration activities at the Civic Center. Those wishing to volunteer for the Freedom Day events can write the SFLGFDPC Outreach Committee, 584 Castro #513, San Francisco, CA 94114. A bisexual marching contingent will be in full queer force again this year. Organizers of the bi contingent need marchers and safety monitor volunteers (a small, yet rewarding commitment). For information on the bi contingent and line-up information, call Pierre at 415/753-0687. Every year, a slew of bisexuals run up to the BABN booth at the Civic Center and yell, "Thank God I found you! I'm bisexual and I've been searching for other bisexuals!" If you volunteer to help staff the booth, you—yes, you—may be the very first living, breathing bisexual s/he encounters that will change his/her life forever. If you can't pass up being a life-altering catalyst, or the chance to see more bisexuals in one place than you ever imagined, or want a place to rest your tired dogs after all that marching (while enjoying a flood of bisexuals who will COME TO YOU), then call Matt at 415/893-2285 to sign up.

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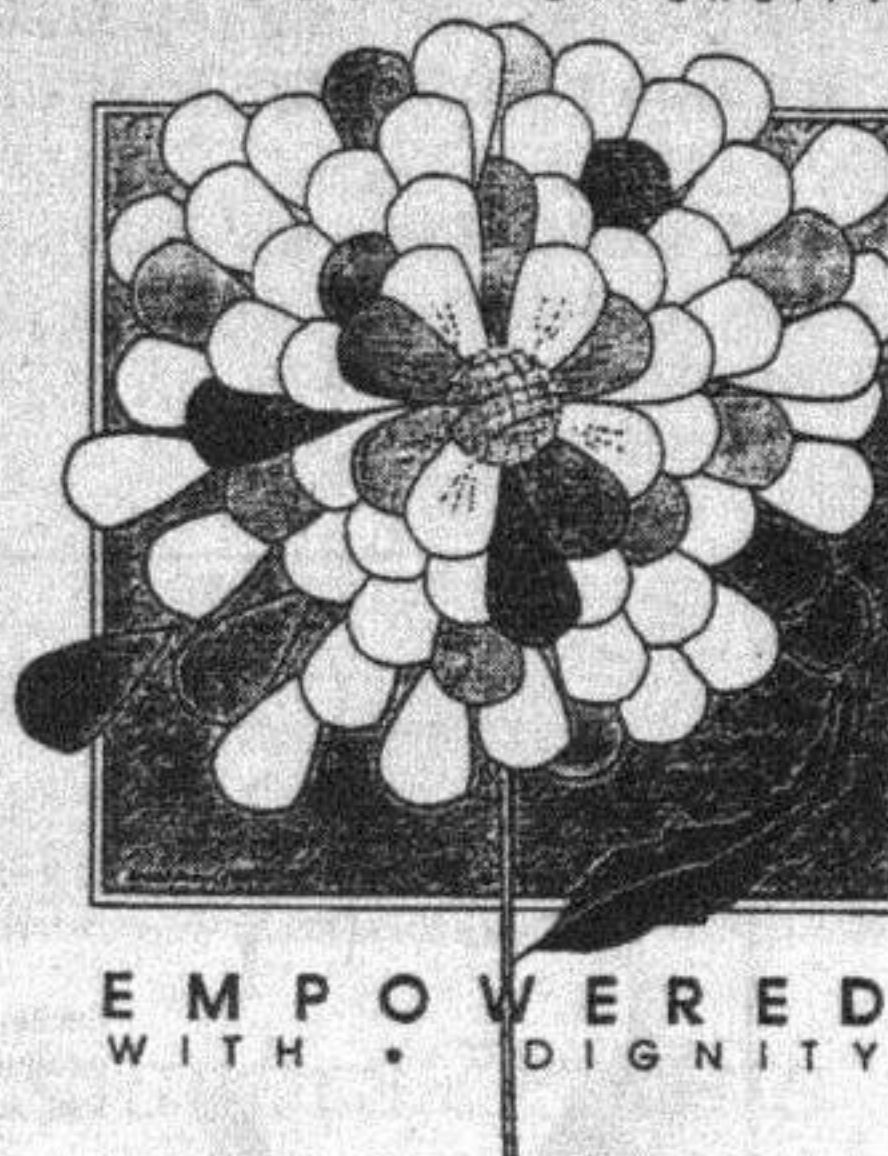
August

Alternatives '91 Conference: The West Coast Coalition, comprised of representatives from state mental health consumer/ex-patient organizations in California, Oregon and Washington, including the Minority Issues Committee of the California Network of Mental Health Clients (CNMHC), is organizing the seventh annual Alternatives Conference, **August 7 - 11** at U.C. Berkeley. The conference emphasizes empowerment and building skills in grassroots organizing and self-help development. Additionally, Alternatives '91 is working with CNMHC for minority outreach and representation at the conference.

The Coalition acts for the rights, representation, responsibility and respect for those facing emotional, mental and spiritual wounds, anguish and bewilderment. Mental health consumers/ex-patients are encouraged to attend. Other interested persons are welcome, but space is limited. For conference information, write: Ron Waters, Consumer Self-Help Center, 4400 Stockton Blvd., Sacramento, CA 95820; or call: 916/368-3098.

A Polyfidelitous Vision of the Future (or How to Save the Family, the Planet, and Have a Good Time Too), the fifth annual national conference on polyfidelity, will be held in Berkeley on Labor Day Weekend, **August 30 - September 1**. It is sponsored by PEP, an organization based in Hawaii devoted to increasing public awareness about polyfidelity, a type of family that includes primary, fidelitous, life-long commitment to more than one other person. The conference will feature workshops, networking, support groups and special events with a focus on the importance and reaffirmation of the family being recognized as essential in today's fast-paced society. Workshop presenters include the Bay Area's Expanded Family Network. For conference information, write: PEP, P.O. Box 6306, Captain Cook, Hawaii 96704-6306, or call: 808/929-9691.

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Spring 1991

Good Vibrations

Erotic Reading Circle, Tuesday, July 16, August 20, 7pm - 9pm: For women only, of all preferences and proclivities who are invited to bring any writing, published or unpublished, poetry or prose, yours or someone else's to share with the group in a non-judgemental atmosphere. Designed for women to re-create erotica on their own terms. **Free.**
Introduction to S/M, Friday, July 12, 7pm - 9:30pm: A safe space for women and men of all sex-styles to learn about a variety of erotic activities and organizations involving S/M, presented by certified sex educators. Pre-registration required, **\$20 fee.**
Betty Dodson Video Release Party, Friday, August 23, 7pm - 9pm: Join Betty for a celebration of "Rituals of Self-Love," from the author of **Sex For One** and the creator of the Bodysex Workshop for women (featured on HBO's "Real Sex"). **Free.**

For more information, or the entire GV Calendar of Events, call: 550-7399. GV is located at 1210 Valencia Street, in San Francisco.

October

The First International Bisexual Conference has been scheduled to take place in Amsterdam, Holland on **October 4 and 5** at Vrije University. The "bistorical" conference is sponsored by 11 Dutch bisexual organizations. For those wishing to present a workshop or for more information on the conference, write: Fritz Klein, M.D., Foreign Committee Chairperson, First International Bisexual Conference Coordination Group, Postbus 1406, 1000 BK Amsterdam, Holland; or call (31-20) 627-7445; or fax (31-20) 548-7502.

who may apply them to all their patients and underrate symptoms like chronic vaginitis and pelvic inflammatory disease specific to women. Gynecologic problems can be the first signs of compromised immunity in women and gynecologists may be less likely than internists to be familiar with manifestations of HIV. The Centers for Disease Control have been under pressure to revise the definitions of AIDS to account for women's symptoms."

Studies have shown that, on the average, women with AIDS live about 4 months, while white gay men with AIDS live a little over one year. There seems to be some question as to why women are dying more quickly from AIDS than men. It has been suggested that women who get Kaposi's Sarcoma (KS) tend to suffer from a more aggressive version of the disease than men and are dying sooner for that reason. Others worry that pregnancy (which is in itself a measurable health risk for all women) may accelerate the development of AIDS in HIV+ women and subsequently weaken the mothers' immune systems. Another theory questions whether female hormones may cause AIDS to develop as a different disease in women.

It is also quite probable that women with AIDS are being diagnosed as persons with AIDS (PWA's) later than most male PWA's and only appear to be dying sooner. This latter explanation points to the concerns expressed by Padian and Smith, as well as Barbara Santee, Ph.D., who states in *Women and AIDS*, 1988, that "...data reflect a comparison of predominantly middle-class white gay men with a group of predominantly intravenous drug-using poor minority women...women who use drugs are less likely to seek medical help; therefore they may be diagnosed later in the disease. They may be in poorer health due to other diseases such as malnutrition, bad hygiene abuse of their bodies, poverty exposure, etc." Also to consider is the general state of health care for women in the U.S. The reality is that priority is just not given to women's issues in general, much less in health care areas such as

continued on page 40

Women's AIDS & HIV Resources

Women's AIDS Network: 415/864-4376, x2007.

Women and AIDS Action Alliance: 415/668-1252.

San Francisco AIDS Foundation Hotline: 1-800-FOR-AIDS.

Lyon-Martin Clinic: Women's HIV support, testing and education services. Lesbian staff available. 415/565-7667.

The Women's Building: Information/referral and Women's HIV support group. 415/431-1180.

Bay Area Physicians for Human Rights: Referrals to bisexual-/lesbian-/gay-identified physicians. 415/673-3189.

Marlene Ritchie, M.F.C.C.: 415/431-5778.




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You may also be eligible for a separate component of the study in which participants are reimbursed \$50.00 for giving a semen or vaginal specimen.

Services are confidential and some are carried out in your home. We take referrals throughout California. For more information call:

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Hospital Deaths Higher For Uninsured

A study of over half a million discharge records of patients hospitalized in the U.S. in 1987 found that the in-hospital death rate was 1.2 to 3.2 times higher among uninsured patients. The study also found that although uninsured patients were in worse condition than privately insured patients when they entered the hospital, they were discharged sooner.

—*Journal of the American Medical Association*—

Condom Company Sued By Stealth Bomber Manufacturer

The Northrop Corporation, a major weapons manufacturer and maker of the Stealth Bomber, is suing a small condom company for alleged trademark infringement. Stealth Condoms—based in Texas—markets red, white and blue condoms in packages shaped like the Stealth bomber with the motto, "They'll Never See You Coming."

Northrup Corp. claims that by using the name "Stealth," the condom company "is likely to cause confusion, or to cause mistake, or to deceive." The company also fears that Northrup and its products will be held in "disrepute" because of the condom company's use of the name. John Hughes, the owner of Stealth Condoms, Inc. said, "We offer a heck of a lot more protection than the Stealth bomber, at a lot less cost."

—*The Reproductive Rights Update*—

Syphilis Rate Soars, Highest Since 1949

(UPI) Atlanta - Americans are contracting syphilis at a 75 percent jump since 1985 and the highest level of the sexually transmitted disease since 1949, as reported by the Center for Disease Control.

The CDC noted that Blacks are being especially hard hit by the epidemic. From 1985 through 1990, syphilis rates for black men increased 126 percent and for black women, at 231 percent increase.

In 1989, the rate of infectious syphilis among Blacks was nearly 50 times higher than the rate among whites, where cases were declining. Rates also declined for Native American Indians and Alaskans, according to the CDC.

Although the CDC listed various reasons for the dramatic increase, Dr. Nakashima, a CDC specialist in sexually transmitted disease prevention, noted that there had been "no dollar increase in funding in response to this epidemic at all."

"There has been some evidence of a deterioration of health-care services in general during the last decade," she said, with the AIDS epidemic causing a shift of both money and personnel away from the battle to contain the syphilis epidemic.

research, medical insurance, and outreach to marginalized groups. The issue of women's health care in the area of AIDS is perhaps a perfect model of the state of women's health care in general.

Whatever the definitive answer is, or if it is a combination of some or all of these factors, it is quite apparent that we need serious research on the matter now.

It seems that most would rather postulate and pontificate than research. The research that exists again and again approaches the problem of AIDS transmission from women to their sexual partners and children. Although this is certainly critical information—the rates of transmission in all the various combinations available to bisexuals, gays, lesbians and heterosexuals are of prime importance to all—why are researchers so fixated on the transmission rate of a woman who is a prostitute?

If sexual promiscuity is the key issue, then why have researchers not studied rates of transmission by men who frequently have sex with a lot of different women? Although I have not been able to find any documentation of such research, I have certainly read a lot about the rate of HIV transmission by prostitutes. All the available research is predictably focused on the extent to which female prostitutes are infecting their male clients. The general assumption is that prostitutes are spreading AIDS more so than the rest of the population.

However, research does NOT support this assumption. "The prevalence of HIV antibody in prostitutes so far tends to parallel the cumulative incidence of AIDS in women in the seven research sites, suggesting that risk factors for AIDS in female prostitutes may be similar to those in other women living in these geographic areas," from an article in *The Centers for Disease Control's Leads from the Morbidity and Mortality Weekly Report* (Vol. 36/No. 11, 1987), entitled "Antibody to Human Immunodeficiency Virus in Female Prostitutes."

The same study goes on to say, "The major risk factor for HIV infection in prostitutes appears to be IV drug use." Then, in the very next paragraph: "State and local governments are approaching the problem of HIV infection in prostitutes." Did I miss something? They established no difference between the rates of transmission by prostitutes and other women once they controlled for IV drug use. The logical conclusion would be that the research should focus on IV drug use in relation to transmission.

Apparently old prejudices die slowly even in the face of facts evidenced from one's own research. "Prostitutes have been scapegoats in this [AIDS] epidemic and an entire mythology has been built around that profession much the same as with venereal disease. The first myth is that prostitutes are carriers and vectors of venereal disease, despite the fact that public health data indicate that less than 8% of all VD is attributable to prostitution. Another myth is that most prostitutes are junkies and, therefore, probably infected. The reality is that nationally only a minority of prostitutes are addicted to IV drugs," according to Santee.

So while those of us who aren't qualified or equipped to conduct the research that is so vital to women's health wait until those who can, do; what can women do to protect themselves? It seems that the first line of defense is to refuse to believe that women are not at much risk for contracting AIDS. Risky behavior is risky behavior, for any human being. The AIDS virus doesn't care about gender, sexual orientation, or a person's annual income.

"Lesbians and AIDS: Still Invisible After All These Years," an article by Karen Lee Erlichman states, "Lesbians shoot drugs. Lesbians have sex. Lesbians fuck men. Lesbians have children. Lesbians get AIDS." If a woman, regardless of how she self-identifies, engages in any of these behaviors, she is at some risk for AIDS. That risk may be great or small, depending on the behavior—but it is a risk, nonetheless.

Marlene Ritchie, M.F.C.C., a

volunteer therapist with the San Francisco AIDS Project and a private practitioner, is working on a dissertation on women and AIDS together with several other private practitioners. She has also started a support group for women who are HIV+ and PWA's. In a recent phone interview, Marlene told *ATM* that "denial is rampant among young college-age women." She stressed that "Women who...practice unsafe sex are at risk." She also said that AIDS is "probably going to get bigger and worse than what we're seeing now in terms of women's community being impacted."

Her concerns are being echoed in an article by Peg Byron entitled, "HIV: The National Scandal," in the Jan/Feb 1991 issue of *Ms.* magazine. In it she said, "Women are the fastest growing part of the AIDS epidemic in the U.S.; AIDS is now one of the five leading causes of death for women between the ages of 15 and 44."

Note that that statistic is NOT referring to IV drug users or any other "special" group of women. It applies to ALL women in the United States.

The San Francisco AIDS Foundation provides a small brochure simply titled: "Women and AIDS." It is the best to date on the topic. Another informative brochure provided by the agency is "Lesbians and AIDS." Both were authored by the Women's AIDS Network (WAN), which works closely with the SF AIDS Foundation. I wish to thank them for donating a resource packet of articles and documents on women and HIV/AIDS, enabling me to simplify much of my research for this article.

Maggi Rubenstein

R.N., M.F.C.C., Ph.D.

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Beyond Medicine:

Hap Stewart's Prescription For Health With HIV

By Mary Munat

Very, very few people are willing to and actually do publicly identify themselves as HIV-positive for all the stigma that goes with the diagnosis, but for one of the few who has chosen to, the honesty inherent in that choice is part of the reason he feels he's still asymptomatic, five years later. Hap Stewart is a local bisexual man who was told he had human immunodeficiency virus (HIV) in 1985, which, if he believed the media and the medical doctors, meant he was going to die.

Even prior to this, he'd had an instinctive distrust of medical "experts." He had beaten heart disease and avoided the triple bypass advised by his doctors in 1982, via acupuncture.

Hap's an independent thinker. That's his mental constitution. His physical self, on the other hand, was virus-prone. He believes that he has the ability to get, and then stay, well.

Besides being honest about his condition with people, Hap goes further with his mental treatment of HIV and deliberately finds it not his enemy. There is no anger and he does not feel singled out or victimized. He's at peace with HIV and says they are simply sharing the same body.

Many therapists and counselors, in using visualization techniques to "empower" people in their HIV workshops, rely on images of the individual attacking the virus. For some it works, according to Diane Ozan, a Menlo Park-based process worker who conducts such seminars. Hap doesn't feel he should expend his emotional and mental energy in such a fashion.

First and foremost, if he were giving advice to a person recently diagnosed as HIV positive, Hap would advise not taking any action until a little bit of balance is reached. "It's a terrifying time, I

know. I've been there. But you do have time. You're not going to die tomorrow," is what he suggests a person realize. Then, he urges, take time to explore the many options available. People have to know they can live with the disease. If they believe what the "experts" say, that AIDS is fatal, period, that's a very powerful negative message. Hap encourages developing a foundation from which to grow as opposed to shoring up in the position of victim.

People he's known over the last five years who have stayed well for a long time have been active in community service. That's important to Hap, too. He regularly attends support groups, addresses student audiences, and devotes time and energy to anyone who needs his advice.

"We haven't closed all the doors to the outside world. Many (of us) have been active leaders and helped change federal policy," Hap says. That's power and empowering. "Even if it didn't add one day to their lives, it certainly enhanced the quality of life."

In sharp contrast to how little they think of their own abilities in the face of adversity, most people place more than a reasonable amount of faith in the hands of their doctors. Hap has studied a little into Eastern views of health, medicine and the body, and leans toward a picture of totality, rather than Americans' heavy reliance on "Doctor Knows Best."

One needs to take charge of their own health, rather than turn the power over to someone else, to form a partnership with one's physician, suggests Hap. "Partners take equal responsibility for the treatment and healing that takes place."

By far, the first action tends to be to suggest azidothymidine

(AZT) for the patient. AZT cannot cure AIDS, but can slow the virus down, in the hopes that a cure will come along before the patient's money or health runs out.

AZT is the only FDA-approved drug available in the United States for AIDS treatment. One company holds the patent and is responsible for manufacturing it: Burroughs Wellcome. It costs an average of \$10,000 per year to take AZT, according to *AIDS Treatment News (ATN)*, March 1987.

In the May, 1986 issue, *ATN* boiled down the whole AIDS treatment question: "A little arithmetic shows that an AIDS cure will be much more profitable in a few years than it would be now."

To be relying on a capitalist medical marketplace for a cure is dangerous, as is resorting to AZT without research into other options, says Hap. "It's not good early intervention and in fact it hurts their chances of staying well."

"AZT is chemotherapy. It kills cells indiscriminately. Its purpose is to slow down HIV replication, which it may or may not do," Hap reports through research and first-hand experience. It kills healthy cells as well as destroying bone marrow, thus the high necessity of blood transfusions for AZT users. "Since when," asks Hap, "did blood transfusions become ordinary, mundane prescribed medical treatment?"

There are many steps people can take to stay well. Hap's list differs occasionally from the advice given in his highly recommended reading by Tom O'Connor, *Living with AIDS*. The author would take issue with Hap's diet and smoking. He simply wants to continue living as full a life as possible. In addition to community service, Hap attributes a large part of his continued good health to Chinese herbs, supplemented by Vitamin C.

Hap meditates occasionally with a goal to be consistent about it. "Goals are very important, especially for a person facing illness," he says. His long-term goal list includes items to be accomplished up to ten years in

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The National Sexuality Symposium: Sex City Comes to the San Francisco Airport Hilton

By Jim Frazin and Mary Munat

The National Sexuality Symposium (NSS), held in February, brought a collection of people together from all over the country whose reason to be together was sexuality—of every stripe.

Despite the hefty registration price, the symposium brought together sexual libertarians, bisexuals, gays and lesbians, heterosexuals, therapists, swingers, eroticists, porn stars, prostitutes and publishers, as well as purveyors of literature, sex toys, and erotic materials.

It was predominantly hetero but every sexual orientation was intentionally represented. On the other hand, there were certain groups who were predictably little in evidence, such as people of color and those who are differently-abled (although everything was wheelchair accessible, this fact was not advertised).

There were three co-sponsors of the symposium: San Francisco Sex Information (SFSI), established in the Bay Area for nearly a generation making available nationally, via its hotline, "basic, factual, non-judgmental information regarding all aspects of human sexuality;" Helen and Stan Dale's organization, The Human Awareness Institute (HAI), featuring popular and effective workshops on love, sex and intimacy in the Bay Area as well as in other parts of this country and Australia; and The Lifestyle Organization, a group for swinging couples that sponsors an annual convention in Las Vegas entitled, "The International Convention on Alternative Lifestyles and Human Sexuality."

NSS, whose organizer is Kathryn Grosz-Roberts, has its origins in the Mensa Sex SIG. Mensa is an international organization whose membership is based

on an intelligence exam and open to only those whose intelligence fall within the upper two percent of the population. The Sex SIG has nearly 6,000 members in California alone. Approximately two years ago, the Sex SIG staged a low-cost get together that was received well enough for Grosz-Roberts to convince Sex SIG movers and shakers to produce this year's larger, for-profit effort. However, projected participant numbers fell too short to realize a profit.

The forty or so workshops included "Sacred Sex in Visuals," "The History of Erotic Film," "Feminist Erotica: the Fifth Column of Porno," "How to Flirt," "Destigmatizing Prostitution: Talk with a Pro," "Beyond Fantasy: 500 Unusual Sex Practices," "Responsible Swinging," "Sharing Heart to Heart," and "The Politics of Bisexuality."

Although the topics were juicy, many of the presentations were led by facilitators who claimed, "You really need to attend our weekend/afternoon/week-long seminar for us to be able to cover this issue completely." The best presentations were the ones where instructors chose topics that could be fully addressed in the time allotted.

The opening talk, entitled, "The One Hour Orgasm," was given by Bob Schwartz and is the title of his new book. He is also the author of the New York Times best-seller, *Diets Don't Work*. Schwartz is a weight-loss expert whose interest in the subject was stimulated, so to speak, by a client of his who claimed that she lost 100 pounds after she learned this technique. He was "strongly encouraged" to look into this by his wife, Leah, who wanted him to be "on the cutting edge of weight-

loss techniques."

On the inside front panel of *The One Hour Orgasm* (Break-thru Publishing, Houston, Texas), which was handed out to everyone present to hear his talk, Schwartz states that the book is "based on personal experience using the teachings of Dr. Victor Baranco, Ph.D." Baranco is something of a cult figure in the San Francisco Bay Area and is famous for establishing the Morehouses and More University in the late 60's. "The More University Personal Enrichment Program is designed to allow the individual maximum freedom of choice."

Schwartz, to his credit, acknowledged at the outset that his expertise extends only to monogamous, heterosexual, long-term relationships, but indicated that he believed that Baranco's techniques could be utilized by all combinations of sexual partners in any variety of relationship styles.

However, More University's presentation, "Sexing For Pleasure," never addressed the subject despite gentle prodding from the audience which turned almost hostile by the end of the long presentation.

What "Aphrodisiacs," by Larry Klar, amounted to was a viewing of a videotaped Geraldo Rivera show that did not cover aphrodisiacs. We could have stayed home for that, but then again, we would not have learned about the oat-based "sex enhancer," Vigorex, that Klar is peddling.

Speaking on "Responsible Swinging," the generally inarticulate Robert McGivney, President of the Lifestyles Organization, managed to convey a wholly indefensible position on sexual ethics. He told a story about a couple "in the lifestyle" who were accused of spreading crabs among their playmates. Present were all the makings of a medieval morality play. The accused suffered the loss of their "playmates" and may have been falsely accused. The recipients of the undesired infestation had to rid themselves of the scourge and were stuck with the task of "warning" others. Dr. McGivney's position was, "What are a few crabs? Everyone knows that they are harmless..." At the

point at which this reviewer left, about half way through his presentation, there had been no mention of AIDS. The seeming message was that "lifestyle" people don't have to worry about AIDS or any of the other dozen or so STD's considered epidemic today. We do not know if a discussion of STD's was ever covered.

"The Politics of Bisexuality" was presented by members of the Bay Area Bisexual Network's Speakers Bureau. Two men and two women offered personal perspectives which, based on the responses of the audience, were well received. However, when the subject of AIDS arose, it seemed that this group could not give a coherent picture beyond their personal experiences of the relationship of bisexuals to AIDS, or of the bisexual community to AIDS. There were little more than "pat answers," commented one observer, Timothy Gillespie, a freelance writer from San Francisco.

On hand at the symposium was Lily Braindrop, publisher and managing editor of *Taste of Latex*, a fairly recent entry into that new genre of no holds barred (no pun intended), tongue-in-cheek (she didn't say which cheek) sexzine where "any erotic topic is up for consideration," provided "it is well written." The title is suggestive of the blossoming eroticization of latex, a post-AIDS phenomenon, although eroticizers of latex considerably predate AIDS (as those who avail themselves to 50's porn can attest).

Ray Stubbs, author of the beautifully illustrated book, *Erotic Massage and Romantic Interludes*, ran the "Erotic Massage" workshop that needed to be presented to either a smaller-sized class or as a video presentation, as visibility for the large crowd who turned out was limited.

"Sharing Heart to Heart, Speaking and Listening With Love," by coupled Deborah Rein and Sonika Tinker, was very educational and entertaining. They led the group through several exercises in how to first make oneself a better person, and then to communicate with one's lover in constructive ways.

The message was quite basic,

but we tend to forget the basics in relationships: to place sensitivity and humor in love; to build up ourselves and our partners; to communicate from that place of strength, rather than from weakness and criticism.

They shared that in their relationship, when a fight seems imminent, sometimes Deborah will go to the kitchen and emerge with a paper bag over her head, barking like a dog. It's hard to fight through that!

Perhaps the highlight of the weekend was the intelligent, beautiful and witty porn star Nina Hartley, who did a presentation on "Feminist Erotica." She stressed that women need to stand up for equality in the bedroom as well as in the work place. With positive role models in front of and behind the camera, Hartley is convinced that tasteful, woman-positive porn is a giant step forward for women's sexuality. Feminists tend to fight this and Hartley stresses the need for merging the movements.

In conclusion, the NSS had a certain "nerdy" quality as Timothy Gillespie put it. No doubt Mr. Gillespie was unaware of the divnitive quality of his remark. Nonetheless, the NSS was fun in some ways and certainly drew an unusual mix of people. Bisexuals and gays were represented on panels and among the attendees. And while there was a predominating hetero sensibility (heterosexism), this was an event that almost all sex-positive types could get something from if you needed a place to drop \$245 (which, incidentally, did not include the Saturday banquet comedy show, Sunday erotic costume ball banquet, or the Monday brunch).

To reach sponsors:

National Sexuality Symposium: P.O. Box 62103, Woodside, CA 94602. 415/851-4751.

Human Awareness Institute: 1720 Amphlett Blvd., Suite 128, San Mateo, CA 94402. 415/571-5524.

San Francisco Sex Information: P.O. Box 640054, San Francisco, CA 94164-0054. 415/621-7300.

The Lifestyles Organization: 2641 W. La Palma, Suite A, Anaheim, CA 92801. 714/821-9953.

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the future. "It's another way of saying I'm going to be here then." Like O'Connor said shortly after his own diagnosis, "If I were to live, I had to take the reins of my life and concentrate on what was left rather than on what was lost."

Along the lines of empowerment, body consciousness, and meditating, Hap transmits, at a deep mental and emotional level, to his cells every day that he's capable of staying well. This is a form of psychoneuroimmunology, the science concerning the relationship between mind, body and disease, still in its infancy. "Simply put, there are cells that transmit messages to the rest of the nervous system."

According to O'Connor, "Psychoneuroimmunology is steadily confirming what we have always known intuitively—that the mind does influence health and disease," (p. 34). Related to the power of the mind is the ability of the emotional (state) to alleviate or create illness, as in the effect of stress on the immune system. While it's impossible to avoid stress altogether, O'Connor advises that people with AIDS (PWA's) avoid potentially stressful situations. Stress causes a temporary shut-down of the immune system and prolonged stress can lead to illness even in a healthy person.

Hap's system of staying well works for him, but O'Connor's book explores a myriad of actions that HIV-positive people can take to stay healthy. Much of the advice is pertinent to all readers desirous of a hale and hearty life, such as that on breathing, posture, exercise, and diet.

For instance, O'Connor recommends Science of Breath for people who wish to influence their health through proper breathing. If we pay attention to, and influence, our breathing in a positive fashion, he maintains we can also affect other of our body's automatic functioning, like the immune system. Deep breathing, as opposed to shallow chest-oriented breathing, happens in the diaphragm. The latter induces a more constant agitated state because the mind thinks the body is in a state of alert. Deep breath-

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Ask Auntie Margo & Uncle Bruce

What Your Mother Never Told You...



Dear Auntie Margo,

I was at a party recently talking with a person who identified as transgender. I'm not sure that I know what that means. Can you explain?

J.J., Minneapolis

Dear J.J.,

I myself recently received a party invitation that read "for men, women, and others." What your mother probably never told you is that not everyone is 100% female or 100% male. Many of us may have two or more personas or parts of our personalities that transcend traditional gender constraints and roles—not phony ones to please our parents or bosses—but roles for self-expression, self-exploration, and fun. To quote from **Hidden: A Gender**, a play by Kate Bornstein, "As to being a man or a woman, must you be one or the other?"

The term transgender means different things to different people. The best source as to what it means, is the person who identifies as such. It may not be easy to ask, but it could lead to a fascinating conversation!

Transgender is a relatively new term and is becoming the preferred term for a person who:

- * feels that his/her psyche and physical body are not in sync and strongly feels that the body is not the appropriate gender.
- * has started the transition process to change gender presentation and body to be in harmony with the psyche.

Some people take hormones to change their bodies and have surgery to change their genitals. (Not all people who feel a genital change would be appropriate to do so, because the surgery may be less than perfect and financially prohibitive since most medical insurances won't cover the costs).

Traditionally, the terms

Dear Uncle Bruce,

I'm a bisexual man and I think I've found "Mr. Right." The only problem is that he's gay and says that because I'm bisexual I could never make a commitment to monogamy. Right now I'm totally content with him but don't know if I could give up my feelings for women or other men indefinitely. Does my bisexuality doom me to a life of non-monogamy and transient relationships? Could you shed some light on the subject?

Bewildered in Baltimore

Dear Bewildered,

Uncle Bruce is amazed. He didn't know that anyone in Baltimore was interested in monogamy. Things must have changed since he was there last! There are several things that you need to know, however, that your mother probably never told you. First of all, "Mr. Right" or no "Mr. Right," no one has the right to define your reality for you. If you feel you can make a commitment to monogamy, go for it. You are the only one who can judge that. Right?

Secondly, it is unrealistic to expect your sexual feelings for other people to go away. All the wonderful lesbians who pledge and are keeping sexual fidelity do not stop having sexual feelings for other women; they just choose not to act on those feelings. Also, people who choose to be celibate, regardless of their orientation, do

not stop having sexual feelings; they just make a conscious decision not to act those feelings out. Hopefully they can allow themselves to enjoy their feelings. Remember, on the day of judgment, you will be asked not what you felt but rather what action you took. No one, not even Auntie Margo or Uncle Bruce has the time, money, energy, or inclination to act on all the people, places or things we are turned on to—and we've given it our best shot!

The other thing you need to know is that a great many more people believe that they are in monogamous relationships than actually are. The V.D. clinics are filled with people who thought that their partners were being monogamous. This leads us to the next question: does sexual fidelity equal a committed relationship? Many people, whether they are bisexual or monosexual, have loving, long-lasting, committed relationships but choose not to be sexually exclusive. On the other hand, many people who are being monogamous lack integrity in their domestic partnerships on all other levels. Just remember, the choice is yours.

**Love,
Uncle Bruce**

P.S...Transient encounters can make your day; they certainly have Uncle Bruce's on more than one occasion.

"transsexual" and "transvestite" were placed on opposite ends of a scale and did not always reflect the myriad of gender expression and experiences one can have.

Many people may have transgender personalities and may not feel the need to change their bodies. Some explore gender roles (affectionately known as gender benders) through their sexuality or by cross-dressing. Some of us may seek to be more androgynous, to be in the middle of the gender scale. I know a person who is so androgynous that neither of the pronouns fits!

The important thing to remember is that gender is both socially constructed and biologically based. Gender exploration and expression need not be absolute and the term transgender is less limiting.

If you become involved in a sexual relationship with a transgender person, it may take time to explore the possibilities (as in any new relationship). And it may be a fantasy come true!

For many, a change in gender is not a "choice" that is taken lightly, but rather a path that must be followed, regardless of the difficulties. It is not an easy journey for those in gender transition who may be alienated from their families and friends for being different. (Sound familiar?) We should acknowledge their courage and sense of adventure.

Many transgender people are bisexual and drawn to the bisexual community. Both gays and straights have perceived bisexuals to be unpredictable and that makes them uncomfortable. Bisexuals may experience the same feelings of uneasiness with transgender people, giving us an opportunity to overcome our prejudices and to welcome them in our community. They want what everyone wants—support, acceptance, community, love, and fun.

**Love,
Auntie Margo**

P.S...The next issue of **ATM** will feature the fascinating subject of gender. We would love to hear

the thoughts and experiences of our readers, especially those who identify as transvestite, transgender or transsexual.

What your mother probably never told you was that Auntie Margo & Uncle Bruce are available to answer all your questions on sex, love, relationships, etc. Send them c/o BABN, 2404 California #24, SF, CA 94115. We will only use your initials or a pen name, so don't worry, your mother won't find out...



Auntie Margo (aka Margo Rila, Ed. D.), is a sexologist, educator, and counselor. She is the Training Coordinator for San Francisco Sex Information; on the faculty of the Institute for the Advanced Study of Human Sexuality; founding member of the Bi Center in San Francisco, and of BiTE (Coalition of Bisexual Therapists & Educators).

Uncle Bruce (aka David Lourea, Ed. D.), is a sex educator, counselor, researcher, author and activist; one of the charter members of the Radical Revolting Sexologists from Hell; founder & co-director of Bisexual Counseling Services; founding member of BiTE; co-founder and co-director of the Sexologists Sexual Health Project; faculty at the Institute for the Advanced Study of Human Sexuality; past president of the Bi Center in San Francisco.

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ing promotes a more tranquil state (p. 269).

Well over one-third of **Living with AIDS** is dedicated to nutrition and diet. "The United States Senate Select Committee on Nutrition and Human Needs has strongly suggested that the major causes of death and disease in the United States are related to what we eat," (p. 106). And for people in already threatened states of health, it's even more of an issue. It came down to the fact that a healthy diet is the surest way to achieve and maintain health and it's up to the individual to research and establish those positive habits.

Good posture, massage, rolfing, and attention to the relationships between all parts of the body all play key roles in achieving and maintaining good health, and reams of paper are devoted to the worthiness of each pursuit. The studying each and focusing on those which the individual deems most applicable and beneficial are suggested, but the mention of Norman Vincent Peale and his principles based on the power of positive thinking in O'Connor's introduction is purposeful. Positive thinking is where it all begins.

Both Hap Stewart and Tom O'Connor recommend approaching HIV and health on a large scale, not focusing so much on details that one feels bogged down. "Feeling that your health depends only on one particular fact, another's intervention, or one hard-to-get substance, may help you feel powerless against your disease," O'Connor concludes. Learn and make changes where it works.

For Hap, the biggest changes in thought and action have been in the areas of ethics and honesty, with himself and others. He feels that being open concerning his diagnosis plays a significant role in staying well. As O'Connor wrote, "Deception prevents you from acting, whereas knowledge motivates you to act" (p. 14).

Hap believes that it is only through honesty and taking control of one's health, and thus life, that the real living truly begins.

Performance Artist Keith Hennessy: The Guru of Sex & Spirit

By Wendell Jones

Keith Hennessy is one performance artist who should not be interviewed without a tape recorder. He talks in poetry and metaphor and as I looked back over my notes for this article, I was struck by how difficult it is to paraphrase a conversation with a person who never stops mixing the cultural and analytical skills of Western philosophy with the wide-eyed wonder of tribal magic.

The first time I ever saw Keith perform, he invited each audience member to offer their own saliva into a pot of dye to make a paint to cover his naked body. Keith is an extraordinarily handsome man whose crooked smile and darting eyes are set off kilter enough to save him from the bland good looks of a Hollywood star. He displays the grin of the Trickster, the

magic archetype who brings the miraculous to humankind in the old stories from our past.

But Keith the trickster is not willing to play the role of all knowing guru with the solution to the problems of the world. When he invites his audience to collectively prepare three questions channeled through three audience members, his interaction implies that the questions themselves are as important or more important than the answers and his reaction to the questions is less a final pronouncement than it is an invitation to continue exploring the world.

As we discuss serious

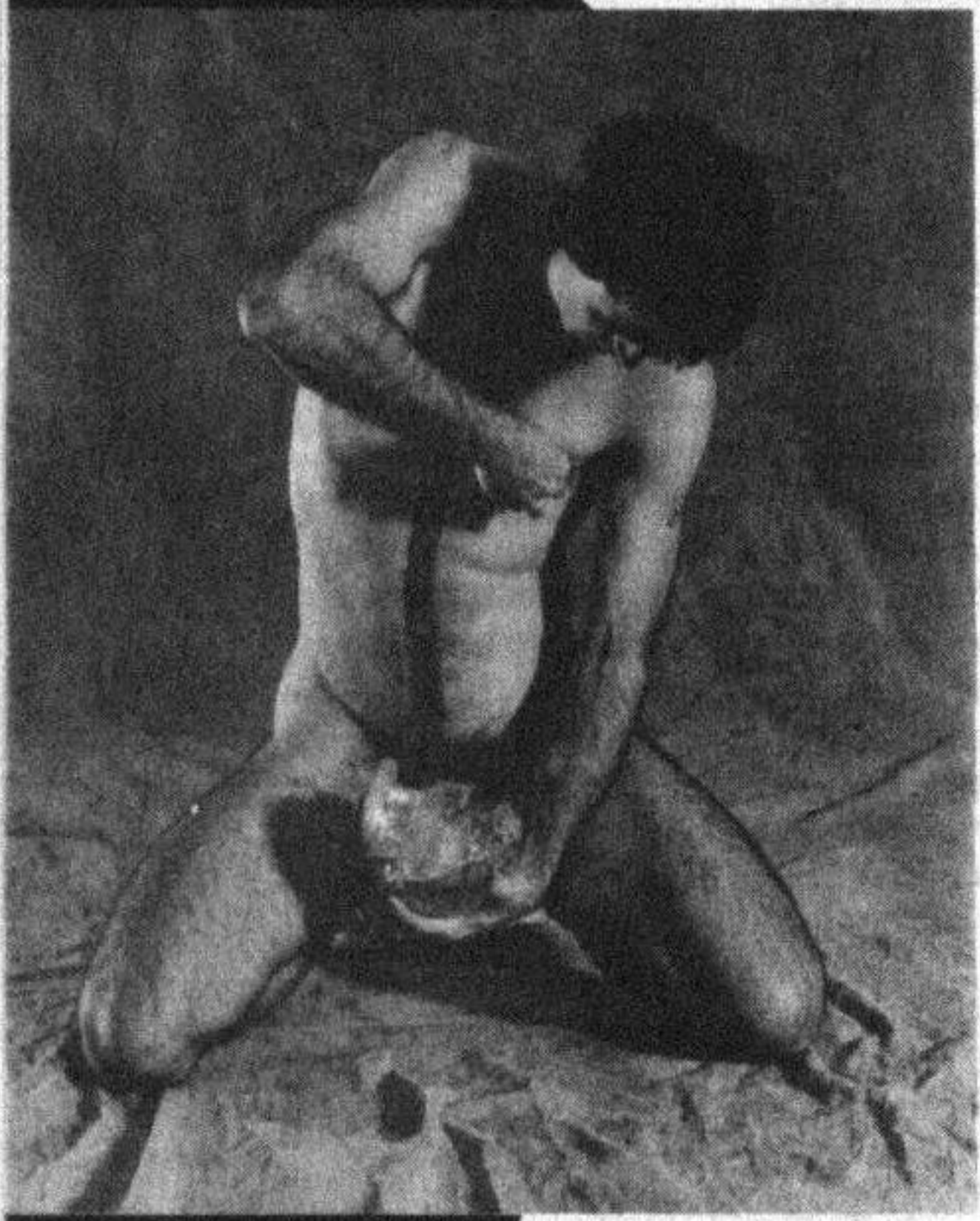
issues of sex and the spirit, Keith assuredly states, "I don't want to seem really holy. I can still read trashy porn and jerk off in five minutes in the shower. There are monks in this world, and I'm not one of them."

Keith is a bisexual whose art evolves out of his sexuality which is intimately connected to his spirituality. "Once you acknowledge the spirituality of the earth, everything is spiritual," including art. He insists on enjoying the world and not taking it too seriously. There is always a sense of wild humor and joy in his work.

In his performance art piece, *Sacred Way*, Keith describes feeling as if he had invented masturbation. At an early pre-pubescent age, he discovered his first orgasm without outside help. He had no pubic hair or semen as he discovered the world of sexuality, but even at this early age, he needed to know what it all meant.

His mother had returned to school to finish her education and he read through her textbooks. Although he identified as a heterosexual, he found himself immediately fascinated by the later chapters of the books where deviances, homosexuality, bestiality and all the really good juicy stuff were explained.

By his first year of high school, Keith was still pre-pubescent, short and hairless. He found himself fascinated with what he calls "the fabrication of desire:" teenagers endlessly describing their sexual longings. Keith questions whether the passion they were describing came from what was expected of them or from their own experiences. The meaning of desire continues to haunt Keith throughout his ritual performances.



Gravitating to that great queer sport, swimming, Keith spent a number of years nearly naked in wet suits, dripping, changing, showering with other boys. His passion for solo sports carries over into the natural athletic grace he displays on stage. In one section of *Saliva*, Keith quickly climbs fifty feet of rope on stage dressed in drag while discussing complicated issues of sexuality and spirituality.

By later high school, Keith was involved in freaky art/drama cliques that quickly get a boy labeled queer. He has maintained that some queers would not be queer at all if there were more options for intimacy between non-gay males in our society. This strikes a chord in many bisexuals who crave physical intimacy from women and men, as well as some men who are physically, but not orgasmically, oriented to men. There is a growing body of gay and bisexual men who are beginning to see the importance of supporting numerous types of non-traditional erotic responses. Keith conducts small group workshops for men in the tradition of Joseph Kramer where men relate spiritually and physically to each other in group settings. This can involve simple touching all the way to orgasmic contact. Keith now works with Kramer annually.

By the time he was twenty two, Keith had decided he was bisexual, although he had few gay experiences. "I wanted to know what is spiritual," explains Keith, "how do I connect to divine powers, to the web of life?" He began seeing that there were no distinctions between art, sexuality, politics, and spirituality.

"To have a hard-on is to be visited by Legba; by Hermes." Legba, the African god of passages and doorways is often symbolized by a key. Legba can help people move from one state of being to another, and can be a powerful symbol for bisexuals who often travel between seemingly exclusive worlds.

Keith is at his most enchanting self when describing the delight he takes in

masturbating in sunlight or in water. "There is a strong connection between the full moon or the sun and the head of my dick. I have powerful attractions to sexuality and water; masturbating in bath tubs, I honor that."

Many post-Freudians have argued that a repressed sexuality can inspire great art. With less energy directed toward sex, the artist channels the energy in other ways. Keith rejects this notion quickly. "I think you're talking about loss of energy from bad sex when you're not respecting your cum." As a pagan, his sexuality creates energy for art. Our job as earth creatures, he asserts, is to heal ourselves, our fellow creatures, and the planet itself. Art and sex become a powerful healing tool.

With the rise of a new sex-positive underground of lesbians, bisexuals, and S/M heterosexuals, as well as earth loving pagans, Keith's wild brand of sexual freedom has a bigger audience than ever before. "I identify with queers in the largest sense," he says, "including het S/M and monastic masturbation."

Keith's artistic method helps illuminate a possible context for spirituality that is inclusive of gays, bisexuals, lesbians and heterosexuals. Keith uses his sexual energy and his desire to make art to heal himself and to send healing energy to others. "You start with breath work to make the whole body vibrate," he explains, "then think of what you want in the world and of healing energy." First Keith concentrates on sending healing energy to weakened or stressed parts of his body, then sends healing energy out to others and to the planet itself. As he does this, he touches

his body and his genitals, building to climax as he concentrates on touching all of his body. He performs healing masturbation rituals at least once a week and shares this kind of intimacy with his lover, a certified rebirther. This same energy evolves into the healing rituals Keith performs as a solo artist.

Keith collaborates with other artists as well. Along with Jack Davidson, a radical leather faerie whose works involve weaving and creating with fiber, and Jules Beckman a musician who creates instruments and music, Keith leads workshops that help performers get in touch with their spiritual and artistic impulses. One such workshop is called Phallic/Image, a gay-positive, non-oppressive space for participants to honor the phallus.

Keith is also involved in



Contraband

photo by Kim Epifano

Contraband, a critically acclaimed performance group directed by Sara Shelton Man, that combines dance, music, and the spoken word to create spiritual artistic expressions that move the audience into group ecstatic experience. Keith is still learning with Sara, a strong performer and teacher who helps keep him firmly in touch with the power of

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Reviews

Friday

Written by Robert A. Heinlein

In 1982 Robert A. Heinlein, one of the premier writers of science fiction, wrote **Friday**. It is arguably one of his best works, although not perfect, but much like this review it *had* to be written.

The title refers to the heroine, Friday Jones. Among the many truly endearing Heinlein characters, she is my favorite. Friday is a courier for an ultra-secret intelligence agency run by a figure known only as "Boss." The story revolves around her coming to terms with herself (including her bisexuality) in a truly dangerous world.

Instead of taking the reader to some far-fetched future Earth or another planet, Heinlein keeps us uncomfortably close to our own time here on Earth where genetic engineering has created artificial persons—superhumans who look no different but have extraordinary abilities. Instead of being held in awe, they are despised as monsters, subjected to religious persecution because they are not "man born of woman." Although Friday can blend into the population perfectly (going so far as to be able to fool her extended family for several years), she *knows* she is different.

One of the central conflicts of the story is that Friday faces the inner turmoil of whether to reveal herself or to stay "in the closet," so to speak. Either way, she feels she had betrayed a loyalty. Here Heinlein performs like the master he was. When Friday decides to reveal her true nature to her extended family that she has married, she is summarily expelled. The emotions she goes through reveal the same fears that keep so many of us in the closet. Her envy and occasional resentment of people who fall into the societal "norm" are all too familiar

to me.

Where the book falters is in its misogyny, biphobia and homophobia. Although Friday flirts with, and falls in love with women throughout the book, it takes time for the reader to see any definite sign that she has had sex with a woman, despite ample opportunities and her very active sex life. At first I considered this as simply a preference for men. Unfortunately this is not the case. All the women in the book are bi or lesbian, only because there are no men around, it seems. As if that were not enough, NONE of the men exhibit ANY sexual preference other than heterosexuality. Unfortunately this lends an almost voyeuristic trait to the bisexuality exhibited by the women.

Another major flaw is that Friday never grows up. In three hundred plus pages, she literally goes through several types of hell. At the end she is basically as innocent as she was at the outset.

Friday is an excellent piece of fiction. Heinlein gives the reader an almost quintessential world—very dirty, yet beautiful at the

same time. The book raises some profound philosophical questions such as, "Are we ready for the imminent advances in genetic engineering?"

Friday is a likeable character. She is aware of her faults and has a charming lack of self-confidence that gives her a down to earth quality. Heinlein hits and misses with some of the internal stress inherent in coming to terms with one's bisexuality. Friday asks the questions, but because she was not raised in a traditional family, didn't grow up with the same pro-heterosexual indoctrination to which most of us were subjected.

All in all, **Friday** is an extremely good read especially if you like good sci fi and/or espionage stories, and if you can get past some of the book's more glaring flaws, it's truly worth it. No, it's not perfect, but then nobody is—not even artificial people.

This piece is dedicated to the memory of Robert A. Heinlein who died in 1988 at the age of 86. His vision and courage inspire my writing today.

—Emerson St. Clair—

Anything That Moves



The Buddha of Suburbia

Written by Hanif Kureishi

Hanif Kureishi's first novel features a bisexual, Indian-British, working class protagonist. You can't get much more politically correct than that. But virtue does not a good novel make. I have to admit the bi angle was what first drew me to the book, along with the author's screen-writing on a couple of delightful, perverse, politically hip movies I'd seen: *My Beautiful Launderette* and *Sammie and Rosie Get Laid*. And there is much familiar here for those who have seen these movies: desire across boundaries of race, gender and propriety; love and conflict between immigrant generations; the strange layering of "foreign" cultures in cosmopolitan London. But beyond this, beyond the humor and warmth of the narrator, it was the novel's vision of family that really got me wrapped up in the book. Suffice it to say that I do not mean the Moral Majority's myth of Mom, Dad and 2.5 kids, but something more like the tenuous families we live amongst: cracked or collapsed, salvaged, improvised, shuffled, gerrymandered, and reconstructed, built with a mixture of lust, accident, sentiment and blood ties.

The relationship of father and son—Haroon, the India-born aristocrat turned dreary British civil servant, and Karim, his son, a precocious, ambitious, Black British lower-class-schoolboy-rock fan—is at the core of this story. Karim loves his father dearly. Uneasily he witnesses the transformation of "Dad," anglofied, autocratic and sarcastic, into "God," serene suburban guru and dispenser of the Wisdom Of The East. Karim's fall from innocence is complete when he wanders out of a living room where the faithful have fallen into a meditative slumber, and into the garden where he spies "God" fucking Eva, the Mistress of Ceremonies. Undaunted, Karim disappears upstairs to the dope-smokey loft of Eva's son (his schoolyard object of

desire), whom he successfully seduces. Everything falls apart, but we are never demoralized, expertly guided by Karim's hilarious, scurrilous, London-accented narration. His family is wrenched in two, and notwithstanding his pain over his cast-off, white English mother, he joins "God" and Eva's perverse union, still coveting his new stepbrother. He goes to his new home carrying only his favorite teas, a few records, some Tennessee Williams plays, Kerouac's *On the Road* and Henry Miller's *Tropic of Cancer*.

This story seems to be traveling down the same old bohemian boy track, onward and outward, into that entropy of random sex and rugged individualist freedom. But Karim's stepbrother quickly floats out of his reach, headed toward punk rock superstardom. Karim's mother moves in with her gin-guzzling sister, whose marriage is falling apart in turn. The sister's husband has allowed "Peter's Heaters," their local business empire, to crumble as he searches for meaning in life, following "God's" teachings. "God" continues on the lecture circuit and Eva launches a home renovation business with Mr. Ex-Peter's Heaters. Karim's cousin, best friend and adolescent fuck-mate Jamila, stricter and more ascetic than he, is reading Angela Davis and training for the coming revolution in a militant self-defense group. She is not crushed when her father forces her into an arranged marriage with a distant Bombay relative, whom she eventually forces to realize that he isn't really a husband but something original and unnamed. Karim finds his way into the London avant-garde theater world, falls deeply in love with a beautiful, sexy, upper-class actress on the cast, while everything seems to teeter on the brink. Subject to would-be betrayals, disappointments, losses and unaccountable shifts, none of these relationships turns out in quite the way that they should.

Though life in this book is a fluttering creature, which cannot be saved by grasping patriarches or the magic words "till death do us part," family seems to re-form itself in strange and endless ways.

It has no common, agreed-upon belief system. It is patched together by people from disparate civilizations thrown together by the chaos of colonialism, who give birth to children who can never know "home" as a rooted, unitary place. No thousand-year-old lineage can be invented to bless its profane, passionate unions. Many people fear that such "shapeless anomie" is the cause of all our awful problems today. This fear of chaos and darkness cannot be laughed off easily—it remains the source of the New Right cultural backlash that has exerted such a deadening weight over the past couple of decades.

This desperate need to have something sure to hang onto underlies a lot of the biphobia we encounter everyday. And despite the fact that bisexuality as a political or social identity is not a major theme, this book takes me back to the 1990 National Bisexual Conference, to a panel I attended entitled, "Cultural and historical perspectives on bisexuality." The panelists came from various races and told wildly different life stories. But they all insisted on speaking of their family/racial/cultural roots in the same breath as their sexual alienation from their ethnic communities. These were not "life-style" rebels in a free-floating search. They wanted to affirm roots, while at the same time breaking free of rigid sexual categories.

Telling our stories is exhilarating, but on a day to day basis, the alienation often appears insurmountable. We must continue to tell our stories and reform our families. We need our stories, this story, this book, to be less fearful of the chaos we bisexuals are accused of unleashing onto the battered system of gender roles. For love is the golden thread through this story, a feeling that is neither cheap, nor quick, nor cool. It's not that our ambitions, self-delusions, or regrets disappear. But this book suggests that family can be there, perhaps not in the way we originally imagined, but in one or another constellation, and that can save our lives.

— Jeff Goldthorpe —

Dances With Queers

By Sunah Cherwin

This cute girl named Julie wanted help with a research project about mixed clubs in San Francisco where boy queers and girl queers hang out together. I temporarily forgot I hate drunks, crowds, cigarettes and late hours, and volunteered to do the clubs with her for a weekend. I had a fantasy that we'd find gender-, age-, and racially-mixed clubs with no-smoking sections and wheelchair access. We didn't, but there are options. Here's what the going-to-bars part was like:

Friday night Julie and I went to Cafe San Marcos. Visually, it was great. There have been few times in my life when I've seen more than, say, ten dykes at once. Women were dressed up all kindsa ways, like glamor girls and farm girls and lumberjills and devil bikers, just to relate to *each other*.

Kinesthetically it was pleasant too, bouncing through rooms full of breasts and buttocks like a receptive pinball.

There wasn't a dance floor, but there *were* a lot of fluorescent stickers. I'm a Queer Nation member, and the stickers made me feel at home, even though I only saw one person I

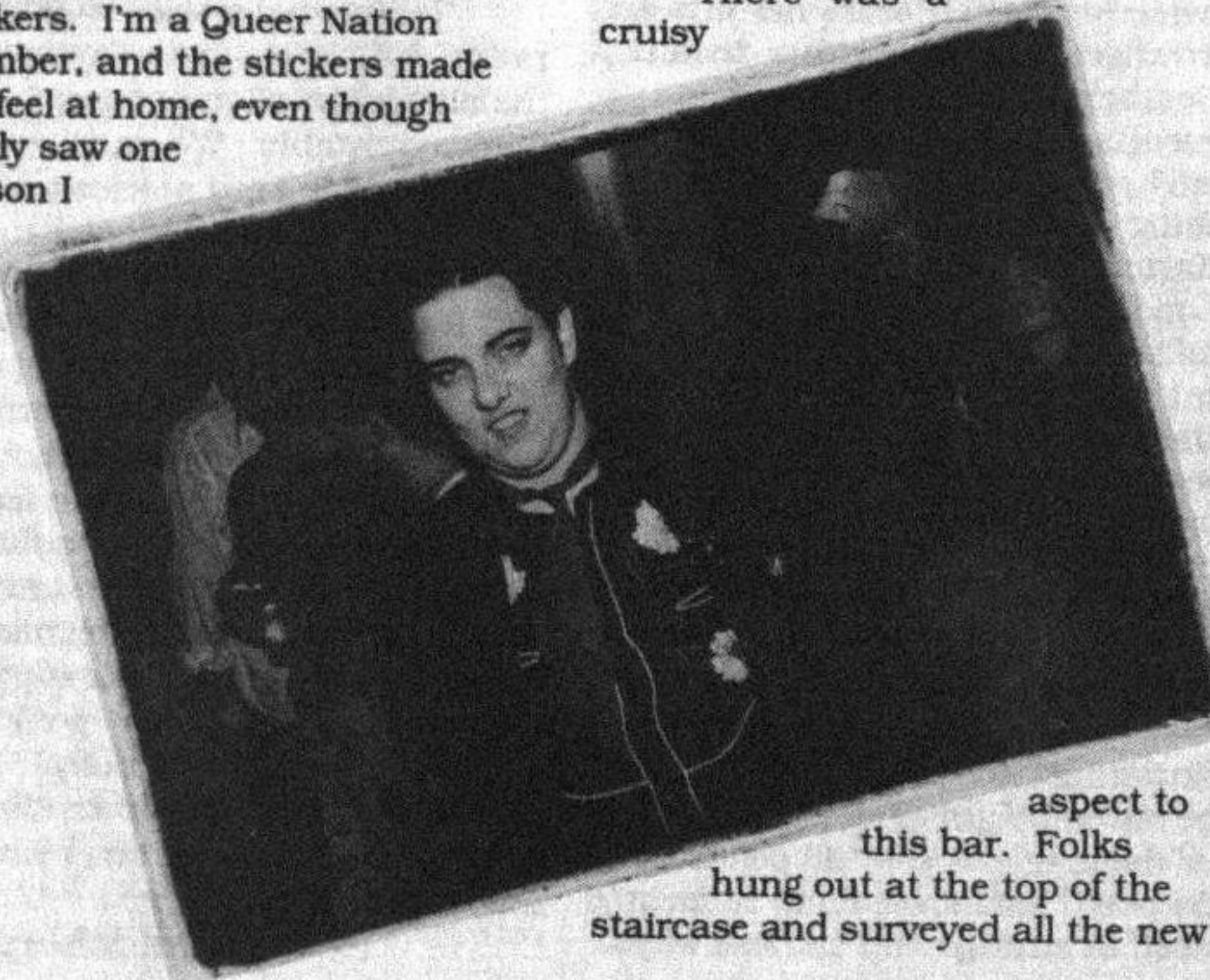
knew.

I thought we'd interview people about how it was for them being with opposite- and same-sex queers and why they came here and what's up with community and all. Wrong. *Very* noisy. I couldn't converse; all I could do was experience and take notes.

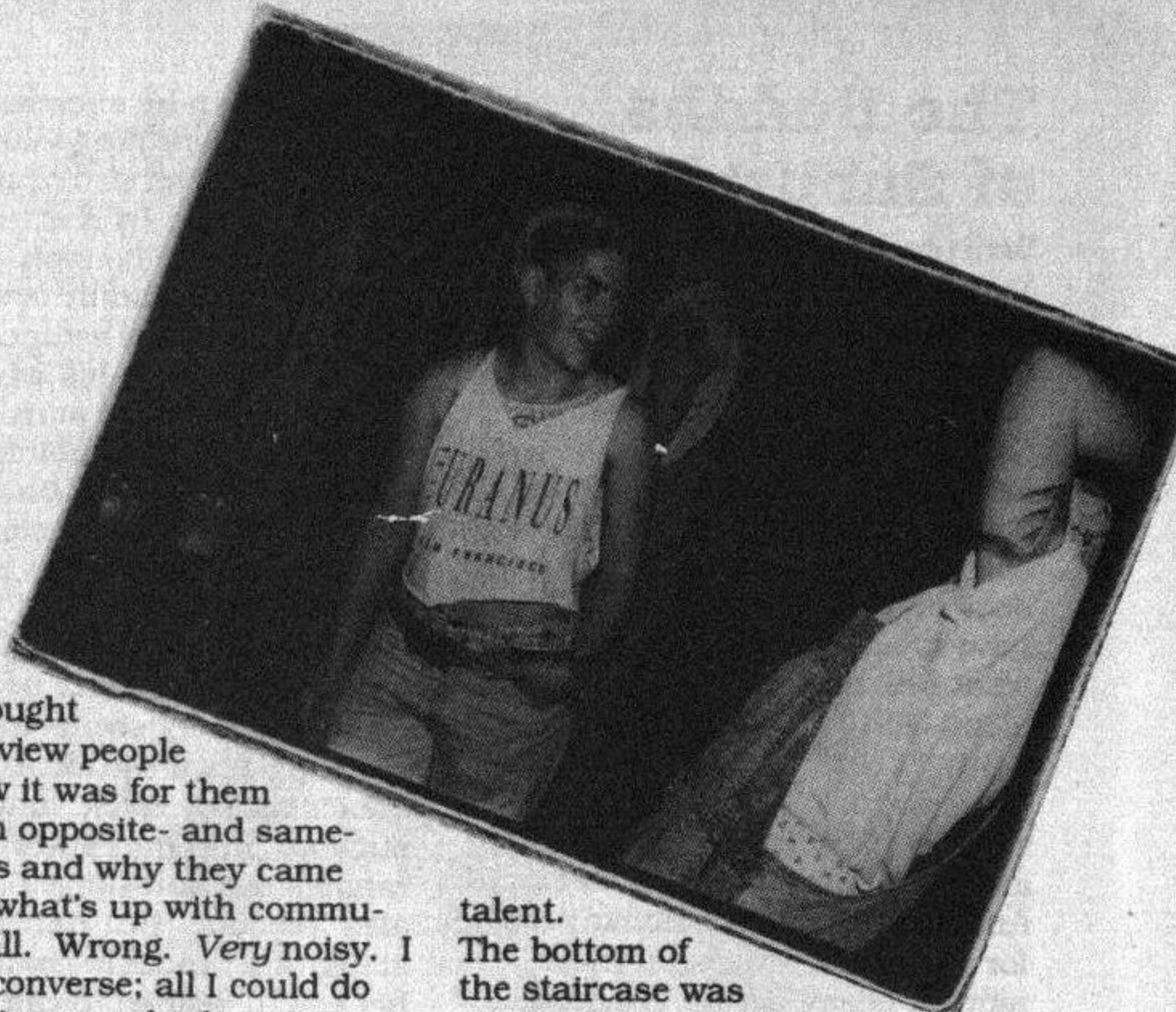
Julie, however, somehow met a girl named Amber and spent the whole rest of the weekend with her face an inch or two from Amber's while I mostly bumped softly into women and noted decor.

At the San Marcos the one woman I recognized was wearing a dildo harness, like one I've seen at Stormy Leather, as suspenders. I thought that was stylish. A great big woman with a leather vest and a little beard hauled her to herself by the harness and shouted into her face something about getting 'em young and training 'em right, but neither woman seemed to convince herself.

There was a cruisy



aspect to this bar. Folks hung out at the top of the staircase and surveyed all the new



talent.

The bottom of the staircase was interesting too. I hung out on the sidewalk for a while, watching clumps of women spill out, dazed. I heard, "Hey, this is reality out here." It reminded me of the exit chute of the Tactile Dome.

The Endup is a bar that has three "mixed" clubs on different nights. Friday is Deka-dance, Saturday is the Girl Spot, and Sunday is Uranus. I had heard that once Uranus had a whipping booth: 5 smacks with crop or hand for a dollar.

It's a nice place. There's a horseshoe-shaped bar; a hardwood, low-ceilinged, strobe-lit dance floor; a patio with 3 pink-and-blue-lit waterfalls and a fountain beneath the atmospheric Bayshore Freeway. There's a little stage for a paid dancer or two and a spot on the bar demarcated by streamers for another dancer. Although there's plenty of real smoke held in by the low ceiling, this club also uses fake smoke for its otherworldly effect.

A tiny hallway with a big warp in the floor leads to a back room with pinball machines and a pool table; another bar, which is lit by a candelabra; and a gas fireplace pit. There were spooky fiberglass cobwebs on the walls. In the back room one can hear people talk! Nice feature.

Friday night I watched the nearly-naked boys dance on stage for a while. I particularly enjoyed the play of blue light in and

around the shallow belly button of one young muscleman.

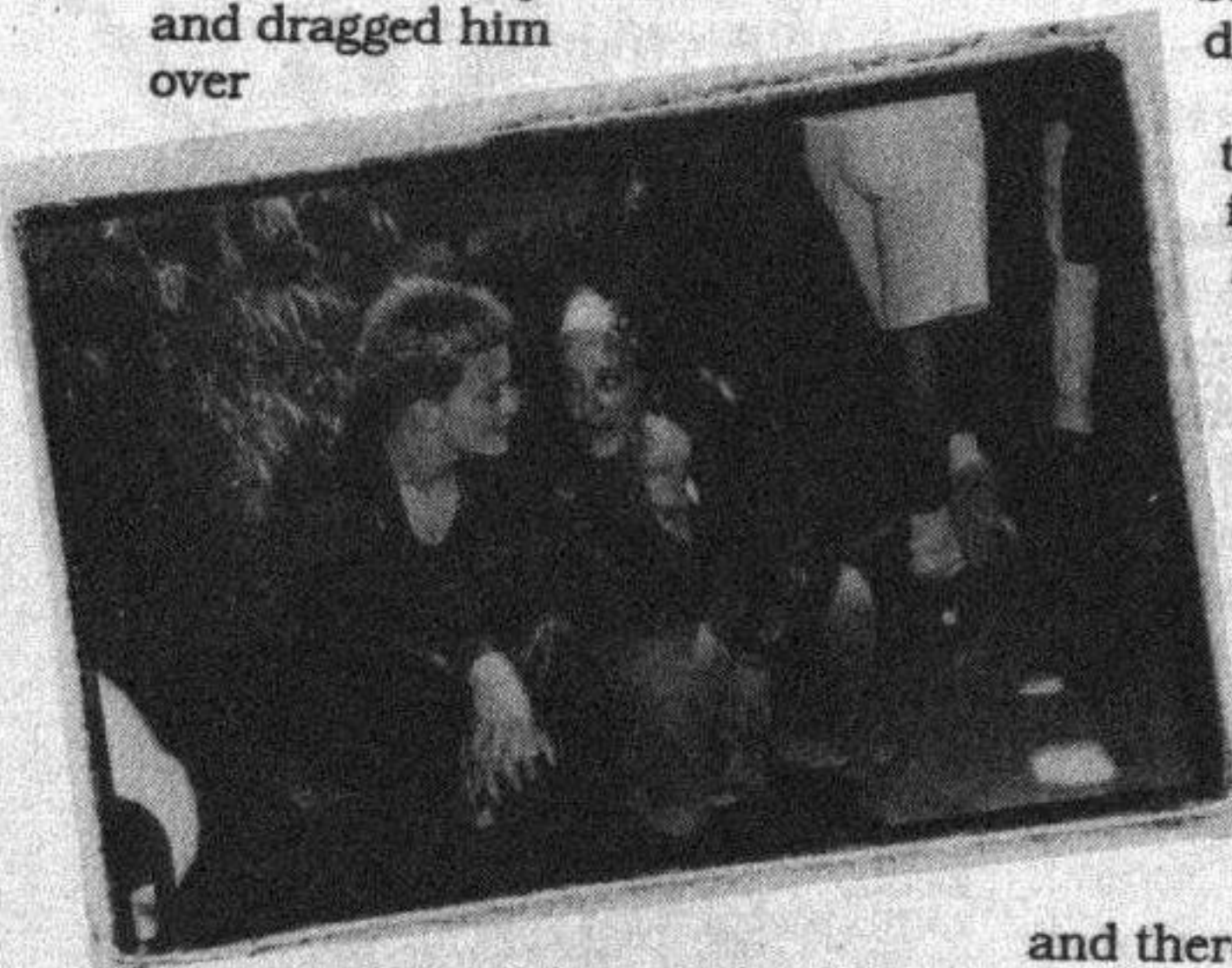
Except for a corner between the bar and the door which was exclusively leatherwomen, most of the customers were collegiate-looking men, though there were some male-female couples.

A girl walked around with a tray of Tootsie-Pops and other candy for sale. A few men I knew were sitting on a bench on the patio. I figured I could talk to them on the phone, so I didn't interview them Friday.

It was too crowded on the dance floor to actually dance, and nobody particularly seemed to be looking for me to rub up against them.

I went to the back room to bask in Julie's and Amber's pheromones for a while, in the fireplace pit. A woman tried to persuade the three of us to use a drug, the new incarnation of poppers, that comes in an aerosol can. We declined, but some guys tried it by spraying and sniffing their shirts. Lots of people seemed stoned on this and that.

A man in chaps, a chest harness and a mohawk was tilted back in a chair against the rail of the pit I was in, smoking a big cigar. I didn't see the whole scene because I was paying attention to the drug thing, but I think he saw a half-naked boy he fancied and dragged him over



by the belt buckle. There was some business with the cigar that ended

with the boy reverently reinserting it in the man's mouth.

Saturday we met at Cafe Flore, an eating-and-coffee-drinking place at Noe and Market. This is the main



non-bar queer meeting spot that I know about. It's nice, light, clean. There is an outdoor section as well as an indoor section; people share tables; the coffee is perfectly fine, according to me, and I'm from Berkeley.

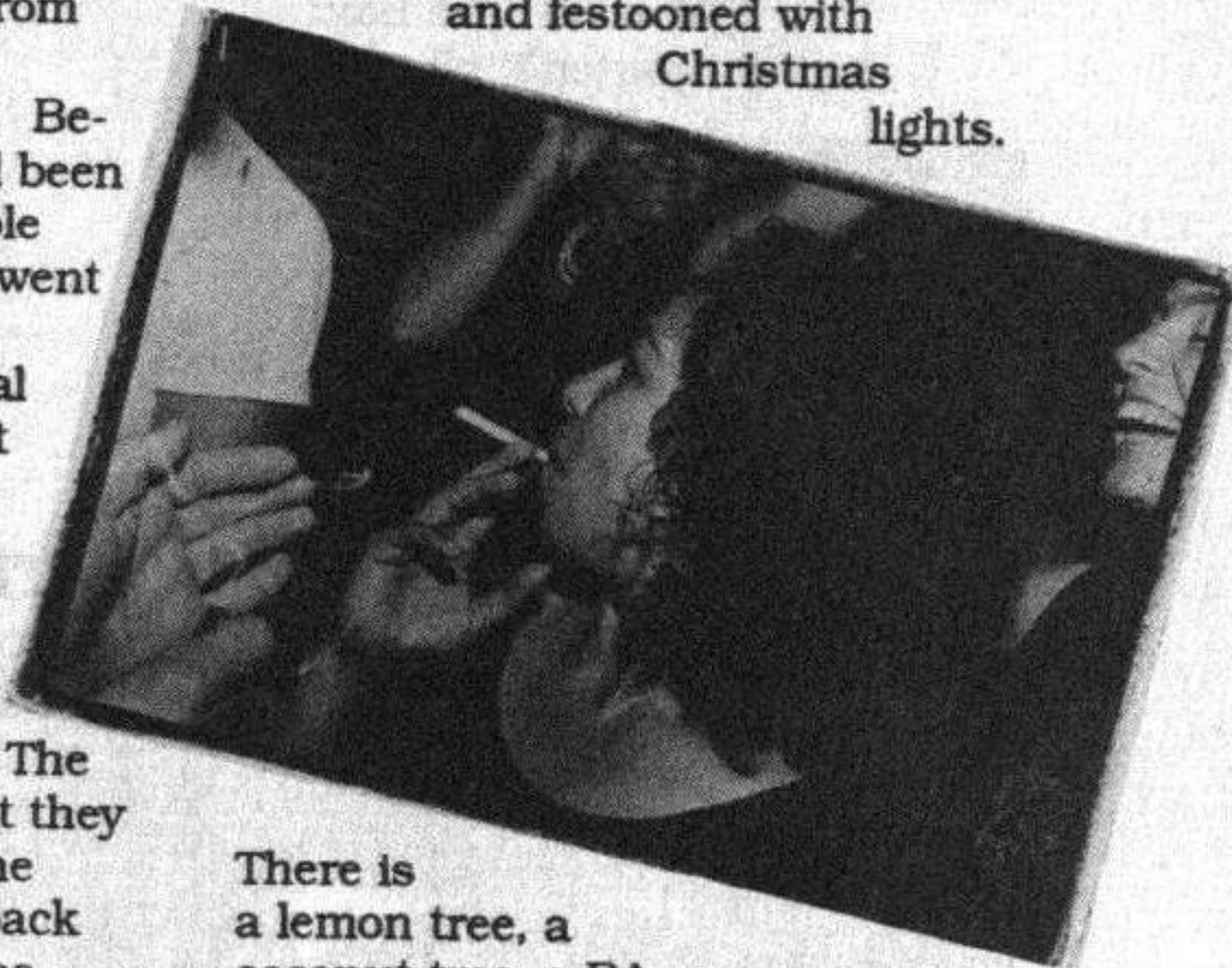
We went to Girl Spot. Because the fire marshal had been there THAT DAY, doorpeople were counting people who went out, and letting just that number in, to keep the total to 410. The scene was just the opposite of the night before—mostly girls, and a few guys who weren't talking to girls (although all the ones I talked to said they came with girls). The paid dancers were girls, but they had all their clothes on. The cobwebs were down. The back bartender, a man, was dressed as Catwoman.

At the front door of the Box is a sign welcoming queers and their friends, discouraging all others. One of two actual gender-balances we came across, the Box is a big, high-ceilinged room with strange, interesting decor—one wall is spiked with dozens of mannequin arms wearing queerish bracelets; there are gold-leafy things scattered here and there. Besides the dance-floor, there is a stage for dancing and platforms for the talented paid dancers. They have a stop-action

video setup where they film what's really happening and superimpose it on other film. There is lots to look at. The club is very noisy, but because it has a high ceiling not so smoky.

We were exhausted by the time we got there. Julie and Amber & I cuddled in a corner, watching the film and the dancers and zoning out.

Sunday I checked out El Rio. This is the one bar that comes closest to my PC bar fantasy, described above. I didn't go here during dance-time, but I hear it's thoroughly mixed, like it was this afternoon: male-female; straight-queer; activist-partier; pigment-less pigment. It's very friendly. There's an old-fashioned skee-ball and miscellaneous neighborhood-bar stuff. Outside, the patio is relaxed and warm (in temperature: this is the Mission) and festooned with Christmas lights.



There is a lemon tree, a coconut tree, a BANANA tree that actually grows bananas. There are tables, and the space is arranged so that each table is in its own area. I told Malcom, an owner, that it was just like the wonderful bars I've been to in Latin America. He said, "Ich bin ein Mexicaner."

I met Amber back at the San Marcos, which was considerably calmer on Sunday than it had been on Friday. It's a nice place, really. It has a pool table and pinball, a couple of balconies, one narrow enough that it's a tiny thrill to stand on, a couple of bars, fun views of Market Street and Twin Peaks. We waited a long time for Julie, watching a woman who just could not keep her tits covered.

Queer Clubs

Where to go dance queerly or with mixed-gender queers in San Francisco. This list is in no way exhaustive and in no particular order. (These things change all the time. If you just stand around the **San Marcos** or the **Endup** for half an hour, both of which exercises we recommend, three or four people will give you colorful cards announcing new clubs):

The Kennel Club

628 Divisadero
931-1914

Thursday & Saturday

The Box

Adrenaline-crazed, high energy funk & soul. The Box started it all.

The Endup

6th and Harrison
543-7700

Thursday

Club 1970

'70s music, '70s clothes. We're talking the Partridge Family and platform shoes. Shameless.

Friday

Deka-dance

Art leg-a-sec, erotic, decadent. Free before 10pm

Sunday

Tea Dance

The place to go to party at 6am Sunday morning

Uranus

Fired dancers in boxed cages, an equal opportunity turn-on club

DNA

375 11th St.
626-1409

Home of the Smut Fest, post-mod variety shows, followed by dancing 'til 4am.

El Rio

3158 Mission
282-3325

Self-billed as "Your favorite dive"

Friday

Free Oysters 5pm-7pm; Dance Lounge 5-10pm

Saturday

Rock & Roll 10pm-1am

Sunday

Live Latin music & dancing 4pm-8pm

The Underground

201 - 9th St.
552-3466

Monday

Zone 6

Industrial/techno 'til 3am

Wednesday

Nemesis

Alternative 'til 3am

Friday

Club Eclipse

Progressive industrial 'til 9am the next morning

Sunday

Club Decade

Dance music past & present 'til 3am

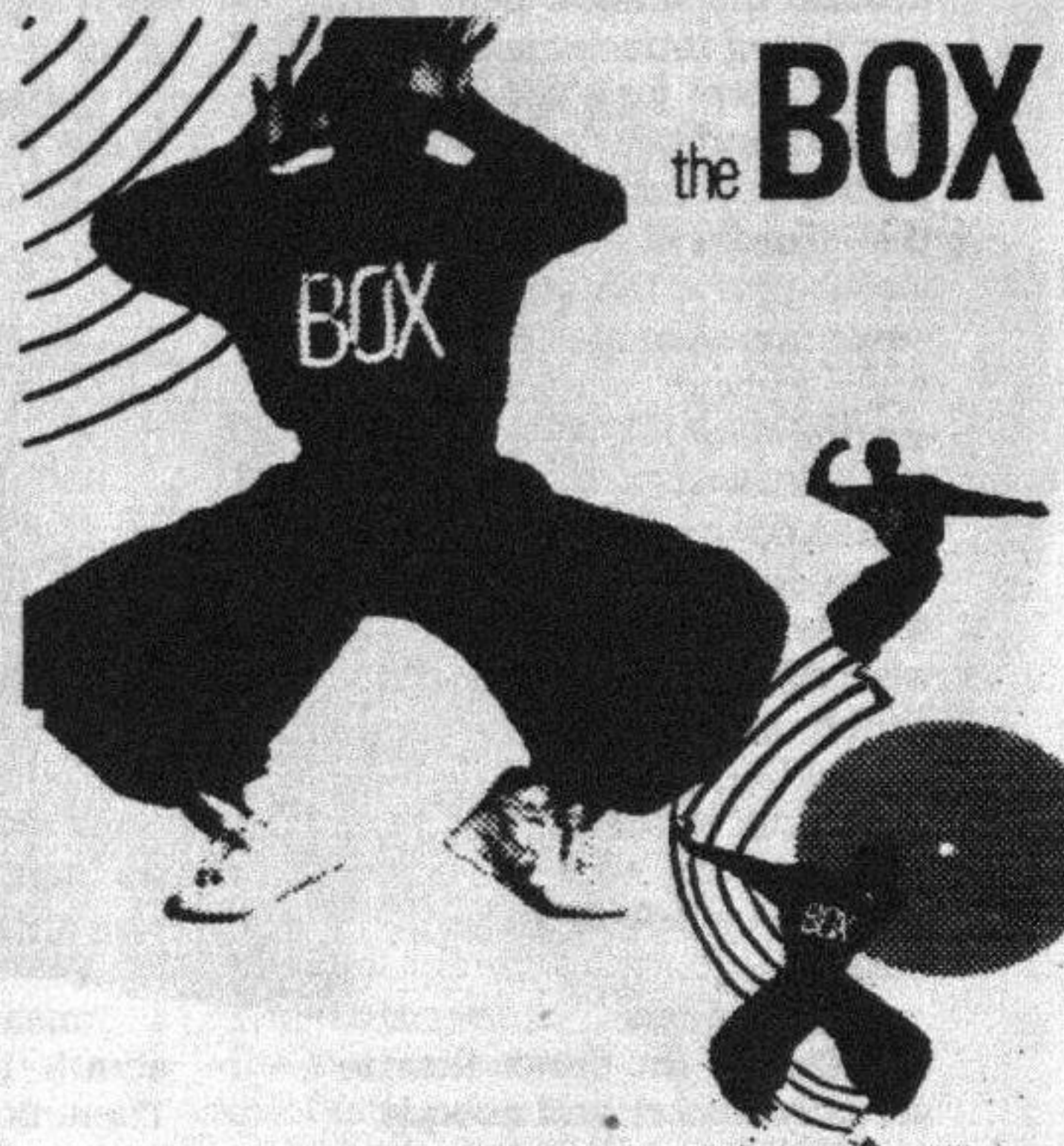
Nightbreak

1821 Haight
221-9008

Thursday

Chaos

Retro-funk, videos, lust



the **BOX**

Crystal Pistol

842 Valencia
695-7887

Tuesday

Klubstitute

Wednesday

Slap Your

Wedge Down

Thursday

The World is My Toaster

Friday

Supernatural Thang

Saturday

The Bug Club

Firehouse 7

3160 - 16th St.
621-1617

Monday

Reggae

Thursday

'70's funk

Friday

Urban pop/house

Townsend

177 Townsend
974-6020

Multi-ethnic, multi-sexually oriented, multi-glamorous, multi-pretentious. Features house music 'til 4am.

Anything That Moves

Non-bars:

Third-Wave Dance Studio

3316 - 24th St.
282-4020

Sunday

Freestyle dancing,
plenty of space, light,
mirrors.

Contact Jam

1350 Waller
Tuesday

Contact Improv
classes 6:30 -
7:30pm
Jam 8pm



San Francisco Sex Information Parties

(Locations vary)
621-7300

Approximately quarterly; The most-mixed, queerest queers in town. Join Friends of SFSI and get on the mailing list. You'll be glad you did.

No more jello!

Urban rats new to SoMa will be happy to discover that Monday nights are Stupid Music nights at the Covered Wagon, aka the "CW," aka "C," specializing in really complex ways to get drunk, like paper cups of jello vodka. If you haven't witnessed hip young folks attempting to dance to the Barney Miller theme song, well then, you haven't lived.

— SF Weekly —

Dances...from page 51

Every few minutes it was showtime again.

Heigh-ho, heigh-ho, it's off to work we go. We went to Thunderdome and Uranus. Thunderdome was gay, not mixed.

At Uranus there were more women than there were at Deka-dance, about 20-30%, and they were more interesting. There were older women, fatter women, drag queens, a girl dressed like a fairy princess (except for her green socks). There were all kinds of guys, too, including bikers. The paid dancers were both men and women. I poured myself back into the dance arena one more time. All weekend every dance floor has been too crowded for anything but frottage. Sunday I encountered someone who seemed up for that, but though she seemed enthusiastic, she kept stepping on my feet. I couldn't understand it.

I took a break for a while. Lots of people I know were there, and my break was pretty well filled with hugs, kisses and gossip. My friend Houston said the foot-stepping woman probably was just clumsy, and I should try dancing with her some more.

I went back onto the dance floor. She bounded over to me with a short, soft, alert-looking woman in tow. The new woman had a little better idea how to "dance" and be molested simultaneously. With this

for contrast, I finally figured out what the first woman's problem was. We were in a bar. She was drunk.

I let her haul the short woman off to the john without any help from me, but once



QUEER DANCE BAR
CHAOS

they were in there I did peek a little.

The place was stuffed with Queer Nation people. I decided to quit working on this stupid research project, and hang out with my friends and have a good time.

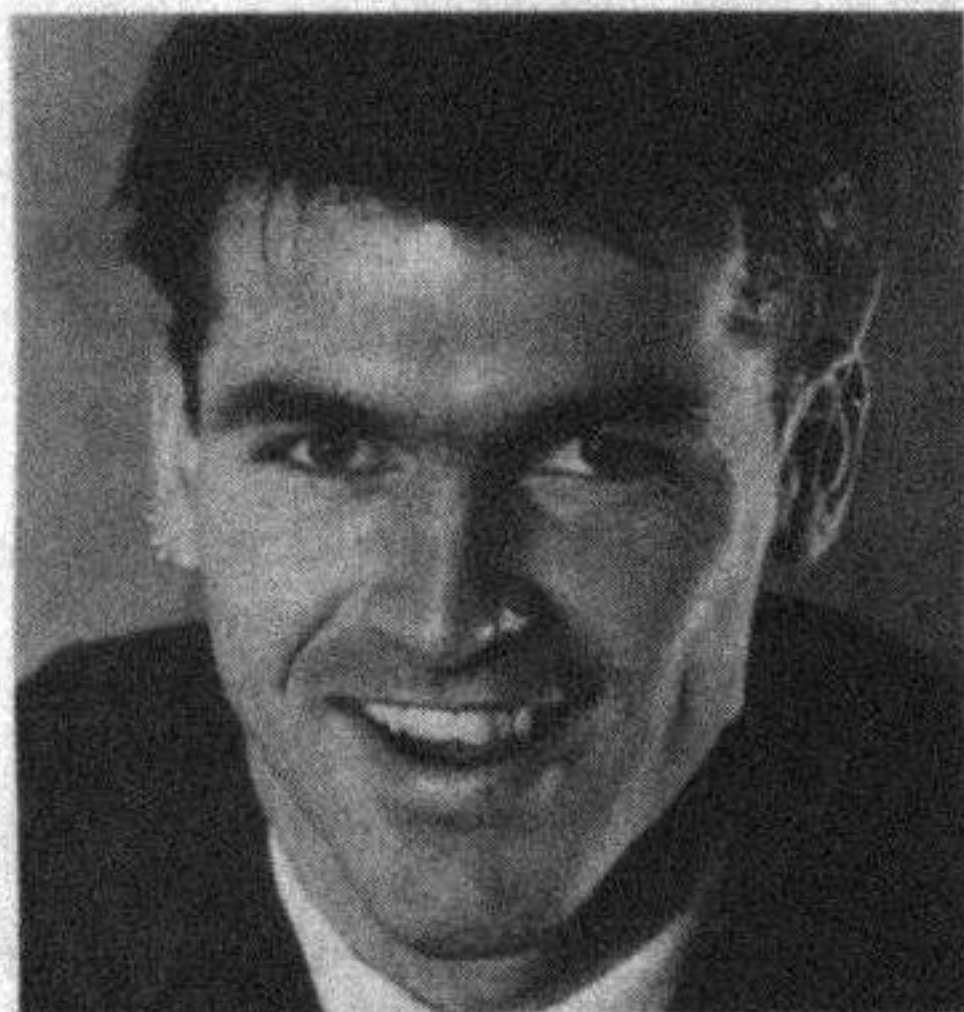
Say... I guess that was the whole point, wasn't it?

women's energy. There was an exhilaration I felt when audience members leaped to their feet cheering at the end of Contraband's Mira Cycle One. For many of us, it was as if we had traveled back in time, experiencing a show that combined history and dreams while fulfilling the deepest needs and hopes of the modern audience.

We are discussing all of this when Keith drops the real bombshell — he has never had casual sex in his life. I realize at once that this is strategically different from the experience of almost every gay man I know, especially ones who have bodies like Keith's. He takes great joy in a sexuality that obviously fits few stereotypes.

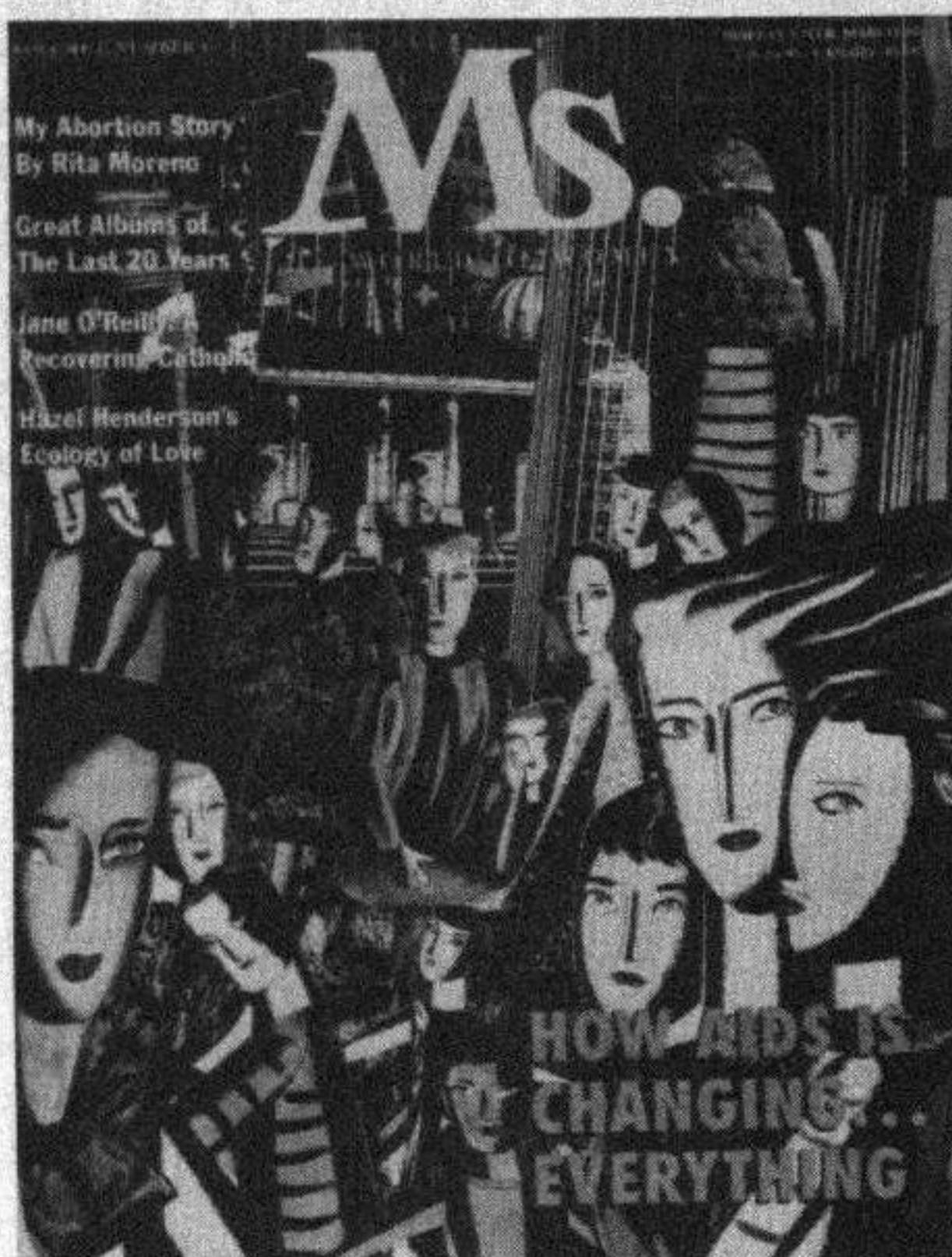
As I write this article, I realize that for me, the hardest thing as a bisexual has been the lack of a community to grow in. I have taken turns living in heterosexual and gay societies, never really expressing fully in either. Many young bisexuals are helping to change that while spending time in the gay community, the anarchist community, and in the political art community. We are expressing a desire to find a spiritual context to better understand our lives. If we are lucky, the new bisexual community can grow with the same vision Keith's art embodies: with a complete sense of humor, with lust and love intact.

Wendell Jones is a performance artist and AIDS activist based in Los Angeles.



Keith Hennessy (photo by Janet Van Hain)

Zine Scene



Ms. The World of Women

Published by Lang Communications, Inc.

One Times Square
New York, NY 10036
Bi-monthly: \$40/six issues

It just doesn't get any better than this. If you haven't seen *Ms.* in the last nine months, then it is time to get re-aquainted. *Ms.* has gone through several re-incarnations since its debut in 1972. The latest re-birth is subscriber-sustained and thus advertisement-free

(read: complete editorial license); giving the publisher, editors and writers complete control to present an uncensored, uncompromising and non-sexist global view of women and women's issues.

Each issue is a virtual mind-blower. The editing, writing and article topics are top notch. "The Poverty Industry: Do Government and Charities Create the Poor?" by Theresa Funicello (Nov/Dec 90), begins with the plight of a poor, Black Muslim woman who ritualistically tried to throw her five children from their ten-story New York apartment window. Firefighters intervened after two children were tossed out, but before she completed the task which included the intent to jump herself. Surprisingly, Funicello brings the reader to a shocking awareness that this woman's actions are understandable given the cultural contradictions, humiliation and utter hopelessness that she experienced as an abused, poverty-stricken, single-parent mother. She believed herself to be acting out of love for her children — on a mission of mercy.

"Women & AIDS," written by Marcia Ann Gillespie (Jan/Feb 91), is the most complete and well written presentation of the subject anywhere, except for the usual scapegoating of bisexual men as spreaders of the disease to women and the heterosexual community.

"Women in Hate Groups," by Helen Zia (Mar/Ap 91), presents a chilling and thought-provoking look into women's involvement with such groups as the Klu Klux Klan, Aryan Nation and Skinheads. This article produces tears and nightmares simultaneously.

The list of compelling articles goes on and on. *Ms.* also includes some of the finest fiction, poetry, photographs and letters to the editor published in magazine format. The best part, however, is that there are no obtrusive ads. The publisher has no one to answer to, except perhaps, the reader.

Editor-in-Chief: Robin Morgan; consulting Editor: Gloria Steinem.

BiWomen

Published by the Boston
Bisexual Women's Network
338 Newbury Street, Suite 202C
Boston, MA 02115
Bi-monthly: \$16/6 issues;
sliding scale for low income

BiWomen is a feminist, woman-oriented, visually appealing newsletter that serves up a healthy dose of news, clippings, reports, and networking with tantalizing side dishes of poetry, well-written reviews, quotes and tidbits. It not only presents a look at what's on the minds of bi women in Boston, but also what's important in the bi world beyond. There is a strong dedication to address bi visibility and inclusion in the academic community and within feminist, lesbian politics.

BiWomen began publishing nine years ago, and for many women, whether from Boston or other locations in the U.S., it is their first contact with any sort of bisexual community. Thus **BiWomen** enjoys a loyal and avid readership. The strong sense of networking that this newsletter serves is demonstrated by its relatively large Letters to the Editor department.

Thankfully, **BiWomen's** policy of omitting last names from the staff box and by lines is becoming less prevalent over time. Although people's choice to be closeted is understandable given the bigotry and danger in the world today, it disarms the political feminist message of this widely-read publication.

Edited by Kathleen Hepburn

Libido

The Journal of Sex & Sensibility

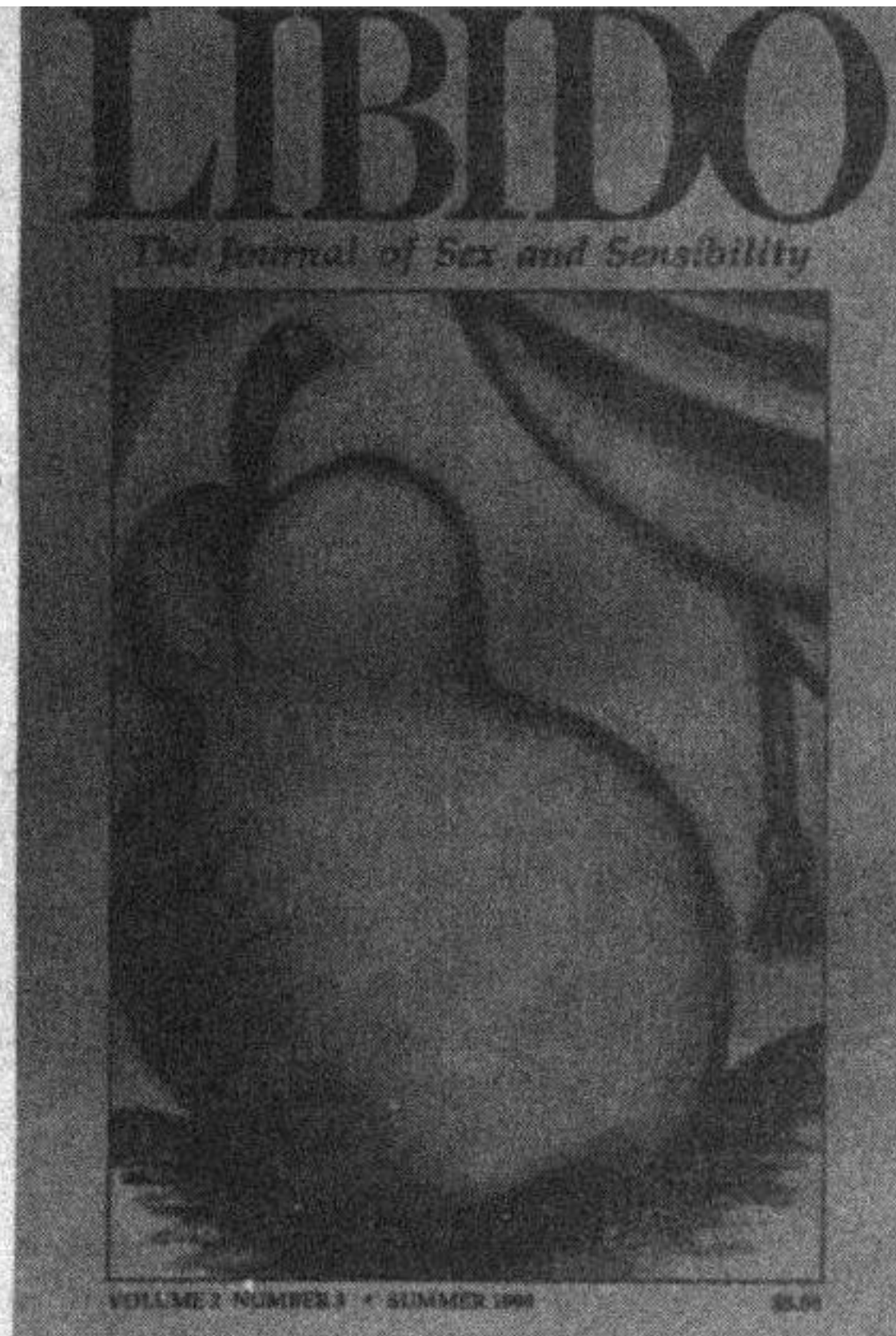
Published by Libido, Inc.
P.O. Box 146721
Chicago, IL 60614
Quarterly: \$20/4 issues

What **Libido** sets out to do, **Libido** does well: erotica presented through the culmination of mental foreplay, visual titillation, and literary lasciviousness. If you're looking for "down and dirty," **Libido** isn't it.

What you get is "down and pretty," with beautiful layout, exquisite photographs and drawings, lush fiction and erotica—a publication for the senses.

Libido crosses all sexual orientations and approaches sex with an aesthetic attitude. Some may find it too body beautiful, too white, too clean, too affable, but it does manage to stimulate the least used sex organ of the human body: the brain.

Edited by Marianna Beck and Jack Hafferkamp



Isaac's Dream

By Batya Weinbaum

Something happened.
Something happened in Jerusalem.
I'm not sure what.

All I seem to be able to recall is approaching Isaac, the proprietor of my hotel on Allenby, somewhere near the Chinese dancer billboard in Hebrew by the Club Natural. I had just gone to put Blueberry onto a plane bound for San Francisco. Or was it Oakland? Anyway, the States. From that far away, such differences seem small.

Blueberry was off to perform a wedding, dressed in a lavender silk jacket and a tie embroidered with the double women's insignia, a heavy Jewish star around her neck to lend her some legitimacy as a campus minister. But even as I put her off at Lod she smiled and said, "Look, I'm just not into the maleness of the thing. You can stay. I'll go." I kissed her; she hugged me. I was afraid to let go, even though we fought on Ben Yehuda the day before, when she'd accused me of wanting to be a "breeder."

And then, just when I needed him, there was Isaac. There I was, in Tel Aviv, having just parted from Blueberry at Lod, and there was Isaac. There's an old expression he often says in Hebrew: "Anything you want you shall find." Damn, where is the scrap of paper he scribbled it on. I want to clutch it to my bosom.

It all seems so strange now. I think of Dr. Z over at the hospital where I sometimes go, and the old woman who's checked in for depression 17 times, who refers to him as an Arab. All she knows is (she explains as she pulls tight her bathrobe), he has velvet couches and exotic things in his office. I laugh as I unpack the boxes Alex drove up for me, insisting that what I needed was a husband — this I had to put up with because I couldn't afford \$130 for a U-Haul.

I had been living in this hotel in Mea Sherim, the most religious neighborhood in religious Jerusalem, because it was all I could afford. Alex says I shouldn't live in cheap places just because of the rent, but this is what one has to do during certain periods. There was my Coney Island period, my McKenna Beach period, my blue period, my mood period. This was my Jerusalem period, and I was at Isaac's because of the rent.

Isaac's was full of love — not religious love, for he was being chased out of the neighborhood by the rabbis. But he wouldn't leave.

"I will be here always," he told me when I left. I had been there for months, or years, or maybe it was only weeks. The place had a certain timelessness to it. The building was three or four stories tall, wide, open, yellow brick, and I seem to remember a palatial feeling. Shy, his black curls running down

the sides of his cheeks, he would sit, in white shirt and black pants, very thin, very patient, repairing damaged parchment in Torah after Torah. Every once in a while Isaac's half senile mother would come out of the back rooms and down the corridor carrying a flaming red *menorah* in the shape of a peace dove; the servant, Rachel, in red bedroom slippers three times the size of her feet came flopping after her. Isaac would be counting money in the back.

I had become accustomed to coming home to this place every day after work. Wiring home to publishers had only resulted in costing me more money than I got.

"What's the matter with you?" one major editor faxed back, "Can't you find any Palestinians? There won't be a wide enough audience—no one cares about the Jews." So I got a job, in a home for "cripples"—Isaac's expression.

When I came home from this job, sometimes I looked happy, sometimes sad. I was always wearing dresses so the rabbis in the neighborhood wouldn't throw stones or set the place on fire with kerosene. No matter how I looked, Isaac—if he wasn't busy counting travelers' checks, settling disagreements between the day and night managers, or making phones work for some tourists—would look up from behind his ivory inlaid desk and tune into me.

For instance, there was the day I came home from the Old City, upset after a talk with a Christian father from France, an older man in a long black belted skirt and white collar. He told me that the government had closed the school he was teaching in at noon. Why? He didn't know.

Later Isaac explained this to me. "They use the Christian Torah to teach anti-Semitism," he said.

"But he's from France."

"So, they don't have anti-Semitism in France?"

We both laughed. I laughed mostly because I hadn't come to Israel to work in a home for "cripples," or to live in a religious neighborhood wearing dresses. Nor had I come to Israel to sit across from Shy in his *payas* and *tallis*, his pale white skin looking like it had never seen daylight, though I know for a fact he left the neighborhood once or twice, and even went to Williamsburg on business occasionally.

I had come to Israel to find a father for my child.

So, right there in front of me was Isaac. As usual, he was wearing shorts, a shirt open to his chest, and no *kippah*, which, for this neighborhood, stood out. I looked at him wordlessly, wanting to ask him, but I couldn't do it. Even as I hesitated, I knew he'd say, "That's the problem with you American Jews. You should come back to Jerusalem permanently. Make *Aliyah*. Don't you see how this arid Americanism has ruined you?"

Of course, I couldn't do anything permanent, or I'd feel trapped. But Isaac didn't know that. So for awhile I became sort of an underground outlaw immigrant—no official papers or anything like that.

Immigrant. I hadn't been able to say the word out loud or to myself for months, in relation to

myself, as opposed to relatives or history.

If I asked Isaac right then, instead of giving up on the point of my journey and going home to the Alternative Insemination Clinic, would he whisk me away in the last collective taxi? Would we go back to this precious palatial building which had for years, or even centuries, been the *mekkah* for incoming Jews from Middle Eastern countries? Would we make love in a special room upstairs, unheeded by the appearance of 50 rabbis beating down the doors because I hadn't been properly dressed? Would he carry me upstairs to a special room, the room in which Shy keeps all his parchments, and would Isaac throw me on the bed, and on this bed would there be a blue velvet covering like the one on the Torah? Diamonds and rubies, embroidered with gold thread? And on this bed would I slow down, feel my body spaciouly glowing, feeling head to toe like priceless ivory, and on this bed would I realize that we had floated, that he hadn't really thrown me, and yet that I didn't remember taking off my clothes, and would I find myself wanting him so potently, like a holy glow, something emanating from him, all around him, an aura, not just him, and when I touched him would he jump and jerk in joy?

There would be satin on the floor, bolts of white satin, for Shy does his repair work here. As I touched Isaac, his chuckle would become deeper and waves of laughter would ripple out of us both as I climbed on and said, "Isaac, I want your strength. Your bristling, your holding fort, fighting off the opposition. You have so much to teach me from all these many lost years. And I want you, the ancient Jew in you who never wandered through Western civilization. I want none of those speeches made at home by confused poets with names like Bernstein who feel guilty for being white males, when only a few decades ago it was Anglo-saxons who put rats in our vaginas and called us vermin and gassed and burnt us. You are a martyr, Isaac, you stand by the cause, and every woman loves a martyr. Our mothers were martyrs in America, noble and suffering, and we want nobility and suffering."

"Goodbye, I will always be here," you say as I leave. "Go write your story."

But I cannot write, for I want to be with you, to have you roll me over onto my side, and put yourself in as I collapse, surrender, and you shake me like a baby's rattle. And I shall feel the precious jewels, the valued objects your family has been hoarding and trading for centuries go shooting off inside, every pearl and ruby igniting me, and I will give up my books and my writing, and you shall keep me, the way you keep your unwed sister upstairs in a good room.

Was it my imagination, or did I hear "Thou shalt love the Lord thy God, God Abraham, Isaac and Jacob," every time Isaac thrust himself inside me just before the explosion? With this voice out of nowhere booming, each thrust more and more forceful, intensifying the explosion, reaching to my fingertips and palms, I was forced to clutch the white satin sheets and open myself to receive the blessings. Every cell and molecule burst open inside me. I

remember him turning me, pulling up my body, his large textured hand and brazen arm encircling my ivory waist. And as he came from behind, one hand under my breast and over my heart, I distinctly heard a large booming voice: "I am the Lord thy God."

I remember that the Arab cleaning boy, unsuspecting of the Torah fix-it room's unlikely inhabitants, tried to enter. Isaac neither saw nor heard him. He didn't stop. The boy was invisible to Isaac, but not to me.

"Isaac," I asked later, "tomorrow can you lend me the family car, and the cleaning boy?"

"Why?"

"He can read and speak Arabic, and I'm going to the West Bank to interview a Palestinian. A grandmother of somebody I know at home. She doesn't speak English."

Isaac fell asleep, or feigned it. He snored. I needled him.

"Listen to me," he finally said, aroused.

"Give up your commitments, your ties. Stop trying to write books. You have to read more first. The Jews and the Christians are trained to love. The Arabs, to kill. They scream 'Death to the Jews' when they come running out of their mosques. All you writers from America seem to forget that."

I lit a cigarette and stared at the inlaid mahogany bedposts. "Well, Isaac, it doesn't show on television and it doesn't make headlines. All we hear is that our people closed the mosques on Easter. How does that make us feel, do you think?"

"Well, you're here, aren't you?"

"Yes, I'm trying to understand it."

"And about moving here?"

"Why should I move somewhere where they are trying to kill us?"

"Why?" Isaac laughed loudly. "Because you are a Jew." And we made love again.

And now here I am, pacing back and forth in my loft, which I love only because it reminds me of New York when I used to be able to drive to Brooklyn, trying to ignore the trucks. My dog wants to go out, but if we go out we'll have to pass the post office, which is blaring Christmas carols.

And I remember the time, after Isaac was finished, I distinctly heard a violin on the roof. This was not my wild imagination. I went up to check it out. And when I went up, I flew off with the oversized peasant fiddler and we hovered, me naked on his back, over one of the synagogues. We seemed to crest on the waves of *shabbas*, singing and *davin'ing*. The giant fiddler leaned over and let me slide down. I landed on the *beemah*, my naked body still glowing, and spread my legs.

At last I understood, as the men continued to *davin*, not seeing me, why women didn't have to read the books.

We are the books.

Batya Weinbaum has published two books and award-winning fiction and poetry, most recently in Word of Mouth, edited by Irene Zahava. Clothespin Fever Press will shortly publish a new collection of her work.

Poetry

Something Else

By Greta M. Harris

You want to come
You lie in the bed and stare
You play with yourself
You hold this with one hand and
read
While the other hand writes
something else.

While the other hand is writing
You think of vitamins, of your
health,
Of the perfect drug
To end all this:
The afternoon comes and goes.

You lie in bed
Wanting to love all men, all
women,
Knowing how it is that you can
love only some
Some of the time, and then
Not as well as you imagined.

They gather in armies as you stare
At an empty wall, a doorway,
The still life that is your apart-
ment.
Again you have entertained the
cosmos
Alone, lying down.

Dear In The Old Sense

By Greta M. Harris

Another fast-food restaurant
where everyone is depressed,
the help is hostile,
the teen-age girls are dressed
in tacky clothes. They look so
pretty in their tacky clothes:
Sunday school lewd in wet plaster.
As I grow old, I understand
why men pay for sex,
why women dream of money
as ultimate protection,
why youth is not understood
except by its abuser, and the place
that poverty plays in such use.
Unite again, rich American men,
toward the dearness of us all,
toward the fragility of hate misspent,
toward the dull fear of which
we are capable.

*Greta M. Harris is a published and
award-winning poet from Evanston, Illinois.*

A Little Something

By Kenneth Pobo

I'm a little something
on the side. Most states
say we can't marry,
so I'm no threat
that way. What am I to you —
fun?

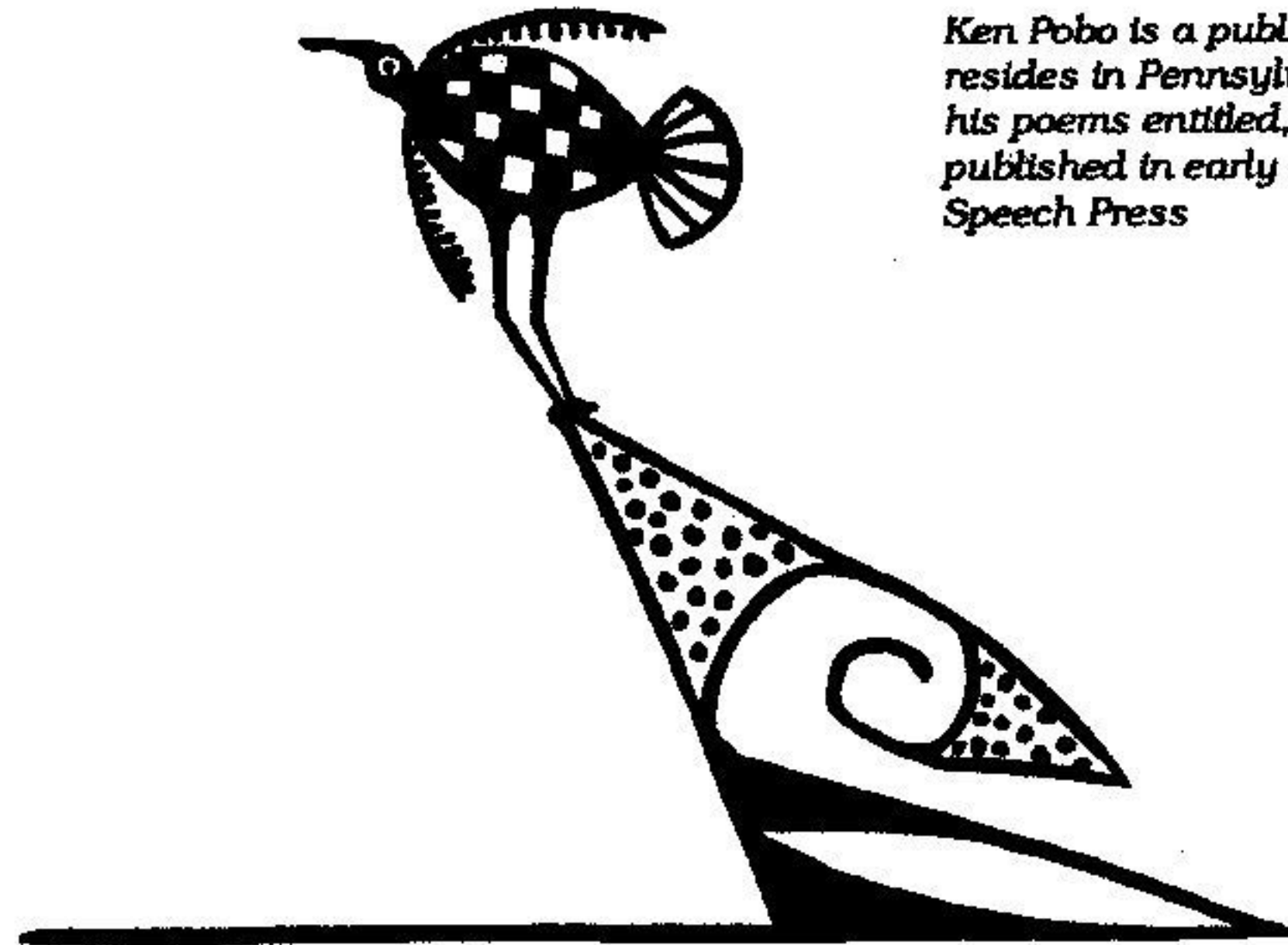
Well, yes, I guess that
pleases me. You're fun too,
but not on some humid
July nights

when I imagine you sleeping
beside her (you keep her
in the dark, you say —
this makes me think
she and I should talk)

naked, hard. You think
she doesn't suspect. Fool,

she feels humidity too.

*Ken Pobo is a published poet who
resides in Pennsylvania. A chapbook of
his poems entitled, Yes: Irises, will be
published in early 1992 by Singular
Speech Press*



Why do I want so many things I can't have?

Today in the checkout line at Cala, the man behind me was buying a six-pack of beer, a jar of instant coffee, a hunk of meat, and a box of Alka-Seltzer.

How telling.

We want what isn't good for us, swallow it down, and patch up the pain later.

Or, we don't get enough of what is good for us, so we claw desperately at whatever we see, hoping it will fill the gap.

Or maybe we just don't know it at all.

—Naomi Tucker—

Anything That Moves

Wanderlust

By M.S. Montgomery

1. Emigrant

Bruised by repression, torn by civil wars,
and murdered in the streets by frightened thugs,
my people fought to batter down the doors
of bureaucrats, who met their pleas with shrugs
and quiet scorn; while I, odd and remote,
would wonder that I was a citizen
of our strange, lonely fatherland, afloat
like jetsam on a sea of floundering men.

I'd forged no permanent, essential ties
of love to any special persons there
and senses outside my window slowly rise
a hint of epidemic in the air.
Self-exile? Banishment? It felt like both:
on some new, distant shore I'd plight my troth.

2. Immigrant

Allegiance sworn to this united state
of matrimony, I heave learned the bounds
and scopes of life with my selected mate.
I know this land's exotic customs, sounds,
and dialects, its patriotic songs
and lullabies and legal holidays.
Profoundly now I feel this home belongs
to me, acclaim its comfortable ways.

Yet sometimes, lying by my sleeping wife,
nostalgically I think about the men
I used to know: that foreign life
seems more fraternal to me now than then.
With rapt, wet eyes I watch them, in my trance,
perform my native homeland's naked dance.

3. Migrant

If she were dead, I know I would return
to that far country where my self was born,
despite the certain knowledge I would learn
long years away had changed me (I'd forewarn
myself). Despite the likelihood of slow
perception that my brothers still weren't free,
no, there's no doubt or question where I'd go;
and I would take our children there with me.

But while she lives, so loving and so shrewd,
she learns to speak my language and reminds
me when my passport ought to be renewed.
Our tempered bonds like loose; it never binds..
She gives me what I need, as well she can,
and Thursday nights I go to see a man.

Community & Resources

mixed

Bi Women and Men Open Rap: Sundays, 7:00-8:45 p.m. Pacific Center, 2712 Telegraph Ave., Berkeley. Call 415/841-6224.

Bi-Friendly of the Peninsula/South Bay: Mondays, 7:30 p.m. Join other bisexual men and women at a Peninsula cafe for dinner and conversation. Call Gerard at 415/493-1415.

Bi-Friendly San Francisco: Mondays 7:30 p.m. Join other bisexual men and women at a SF cafe for dinner and conversation. Call Pierre at 415/753-0687 for info and events calendar.

Bi-Friendly East Bay: 1st & 3rd Tuesdays 7:00 p.m. Join other bisexual men and women at a Berkeley cafe for dinner and conversation. Call Susan 415/524-0574 for info and events calendar.

Side By Side Sonoma: Thursdays 7:00 p.m. Bisexual men and women meet for monthly potlucks and special events. Call Dena at 707/523-2036 for info and newsletter.

Side By Side Mendocino: Support and social events for bi women and men: mens' rap groups, womens' rap group, mixed social group. Info: Dave at 707/462-6248, or SASE to Support Groups, P.O. Box 111, Calpella, CA 95418.

Santa Cruz Bisexual Group: Support and discussion, Thursdays. Info: Misha at 408/427-2873.

Jewish Bisexual Caucus: Discussion, support, social. Meets monthly. Call Martha or Jim at 337-4568.

Arab Bi/Lesbian/Gay Network: Bi/lesbian/gay people of Arab heritage. Social, political, educational. Write P.O. Box 460526, San Francisco, CA 94114.

Bi Surfing/Boogie-Boarding Group: Get wet with this new group forming. Call Judith at 415/528-5331 for info.

Bi-Friendly Swing Shift: Social group for those with non-typical work hours (swing, weekend, graveyard, unemployed, etc.). Call Kuwaza at 415/465-9671.

Lavender SIG: A political & support network for fat bi's, lesbians, gays & their allies. Part of NAAFA (Nat'l Assoc to Advance Fat Acceptance), a human rights organization. Send SASE: PO Box 210074, SF, CA 94121-0074.

Society of Janus: Educational and mutual support group for adults interested in SM, BD, Leather. Open to all sexual identities. SASE to PO Box 6794, SF, 94101. Hotline: 415/848-0452.

San Francisco: Sponsors monthly Jack & Jill Off social gatherings for women, men, bi, gay, lesbian. For info write: PO Box 3212, Berkeley, 94703.

women

Bisexual Women's Support Group San Francisco: Every other Sunday. Call Jane at 415/387-0109.

Bisexual Women's Group South Bay: Discussion & social group. Call Liz at 415/857-1044.

East Bay Bisexual Feminist Women's Support Group: Call Claire at 415/268-8693.

East Bay Bisexual Feminist Women's Support Group: 2nd and 4th Tuesdays Call Judith at 415/528-5331.

Marin Women's Support Group: 2nd and 4th Thursdays. Meets for conversation and support at Caffé Nuvo in San Anselmo. Call Cindy at 415/456-4192 for info.

Bisexual Women's Open Rap: Pacific Center, Wednesdays, 8-9:45pm. 2712 Telegraph Ave., Berkeley. Call 415/841-6224.

Wives or Female Partners of Gay or Bisexual Men: Support and resources for women who discover their husband or male lover has had or is having relationships with other men. Dorothy 439-8862

Arab Lesbian & Bi Women: Bi/Lesbian women of Arab heritage. Social, political, educational. Write P.O. Box 460526, San Francisco, CA 94114.

Santa Cruz Bi Women's Groups: Two discussion groups: one open; one closed. 1st and 3rd Thursdays. Call Celine at 408/429-5051.

Bi Women Writers Group: Santa Cruz. Call Kore at 408/457-1480 for info.

Open Forum: Bi, lesbian, and straight women working together. Call the School of Collective Learning, P.O. Box 40598, SF, CA 94140, or call 415/553-8035. W/C access.

Lyon Martin Clinic: Primary health care for and by women, particularly bi and lesbian, in SF. Call 415/565-7667.

Bi's Beyond the Bay

International Directory of Bisexual Groups: Comprehensive listing of bi groups all over the world, including the U.S. Updated bi-annually. Send \$3.50 (\$5, in U.S. currency, outside of U.S.) to: The East Coast Bisexual Network, The Center, 338 Newbury St., 2nd floor, Boston, MA 02115.

North American Multicultural Bisexual Network (NAMBN): Umbrella network of bi groups and individuals in the U.S. & Canada. Write NAMBN, 584 Castro St., #441, SF, CA 94114, or call 415/549-2238.

men

Bisexual Men's Therapy Group: Focus on relationship and communication issues. Call Ron Fox, M.A., MFCC at 415/751-6714. Fee.

Married and Formerly Married Bisexual/Gay Men's Rap: Wednesdays, 8-9:50 pm. Pacific Center, 2712 Telegraph Ave., Berkeley. Call 415/841-6224.

Men's Resource Hotline: Listing of men's groups & resources dedicated to a positive change in male roles and relationships. Call Gordon at 415/457-3389.

Bisexual Feminist Men's Group: For bi men who want to address feminism in their lives and within the bi community in eclectic ways. Meets monthly. Call Paul 415/731-7648.

MOVE (Men Overcoming Violence): Providing group & individual counseling for men who batter and community education on the issues of sexism, masculinity and male violence. Call 415/626-6683.

recovery

Bisexual AA Meeting: Last Sunday of each month at 347 Dolores St., Room #207, San Francisco. Call Katherine for details at 415/621-7032

political action

BIPOL: The Bay Area Bi/Gay/Lesbian political action group. Meets the 3rd Monday of each month. Info: 415/252-9818, or or write 584 Castro #422, SF, CA

Queer Nation Bi Caucus: UBIQUITOUS: (Uppity Bi Queers United In Their Overtly Unconventional Sexuality.) Bi focal group of Queer Nation/SF. Meeting Info: 415/985-7141.

LABIA (Lesbian and Bi (Women) In Action): Caucus of Queer Nation. Meets every Wednesday, 6 pm, 3662 16th Street, SF. Info: 415/626-9493.

Women's Radical Multicultural Bisexual Alliance (WRAMBA): Discussion/political action/social group. W/C Access. Signing available. Pata: 415/567-6883.

speaker's bureau

Bay Area Bisexual Speakers Bureau: Sponsored by BABN. Bisexuals from diverse backgrounds, lifestyles and cultures speak on all topics and issues concerning bisexuality. For info, call Vicki at 415/564-BABN.

Anything That Moves

of color

BI People of Color Caucus: Resource/support/political action/social group building coalitions for a bi community that empowers all people. Call Lani at 415/821-3534.

Gay Asian/Pacific Alliance: Bi/Gay men of Asian and Pacific Island heritage. Call Rafael at 415/864-8272.

LA FAMILIA: Bi/Lesbian/Gay support group for those of Chicano/Latino descent. Call Obie at 415/452-0250.

Asian Pacific Sisters: Bi/Lesbian women of Asian heritage including Japanese, Hawaiian, Filipino, Chinese, etc. Call Lori at 415/750-3385 for info and events calendar.

CASA (Community Alternative Social Association): Education & support focusing on Gay & Bisexual Latino men and their issues. Bilingual & bicultural services. Call 415/695-0466.

GAPA Rap: Bi/Gay: Asian/Pacific Islander men's support group. Meets bi-monthly. Call 415/252-1163

Bi Men of Color Group: Support and social. Call Kuwaza at 415/465-9671 for info.

student & youth

University of California Bi-Friendly: For bi women, men & friends from UC Berkeley and UC San Francisco. Rap, support & social groups. Call Mark 415/549-2238.

Youth Rap! Supportive group for bi/lesbian/gays under age 22. Call Rik or Holly 415/558-4801.

Young Bi & Gay Men's Rap Group: Non-therapy group for those under age 23. Call 415/826-2526.

Bi/Les/Gay Alliance: San Francisco State University. Support, events, newsletter. Write LGBTQ, Room 100A, Student Union Bldg., SFSU, 1600 Holloway, SF, CA 94132

Bi/Les/Gay Alliance: San Jose State University. Social and educational. Call 408/236-2002.

Closet Space: A safe place to hang out, talk, or get answers to questions regarding homelessness, drugs, sex work, sexual identity, etc. for bi, lesbian gay and transgender youth 18 years and under. Mondays, 7pm to 10pm at 18th St. Services, 217 Church St., SF. Call John at 415/626-7000 for details.

We Are Here: A national community resource guide for bi/gay/lesbian youth published by the Gay Youth Community Coalition. Call 415/4297 for info.

Bisexuals, Gays and Lesbians at Davis: Social, educational and support. 433 Russell Blvd., Sacramento, CA 95616.

AIDS/ARC/HIV

Bisexual/Heterosexual Men's Group: Open to those who have AIDS, ARC or HIV+ result. Meets Weekly. Sponsored by SFAIDS Foundation. Free. Call Terry Hanson 415/864-5855.

HIV+ Drop-In Group: For Women & Men testing positive. Info, education & support. Operation Concern: 415/626-7000. W/C access.

Women & HIV: Passion & Power: Therapy & support group designed for seropositive women, with or w/o symptoms. Fee. Info: 415/431-5778.

Filipino Task Force on AIDS: Support services, education and prevention. Call 415/512-3403.

GAPA HIV Project: Emotional and practical support targeting bi and gay men of Asian/Pacific Islander heritage. Call 415/512-3400.

CURAS: Prevention and education referral services for bi and gay Latino men. Call 415/255-2731.

Living Well With AIDS/ARC: Support group based on Attitudinal Healing Principles. Call 415/621-REST.

Sunnyvale AIDS/ARC Women's Group: Call Aris Project at 408/3272.

Women & HIV Support Group: Thursday nights in Santa Rosa. Call Donna at 415/823-0169.

Women's AIDS Network: Referral services for women with AIDS/HIV. Call 415/864-4376, ext. 2007.

Third World People With AIDS/ARC: Sponsored by AIDS Project of East Bay. Referral, education, prevention, support. Call 415/420-8181.

parenting & family

A Different Breed: Social/support group for families with dual, single, or multiple parents who identify outside the mainstream. Call Susan at 415/524-0574.

Expanded Family Network: Supports loving, committed, multi-partner relationships. Discussion group/networking/resource center for all sexual preferences. Monthly potlucks in SF/East Bay/Marin. Info packet: 2124 Kittredge, #278-K, Berkeley 94704, or call 415/995-2607.

PEP: Member network for people seeking polyfidelitous relationships: A focus on group marriage and multiple adult committed relationships. Newsletter includes ads, education and info. Call Ryan at 808/929-9691 (Hawaii).

Quad Society: Bisexual family-oriented educational & recreational group. Write P.O. Box 660664, Sacramento, CA 95866.

War at Center...from page 25

to actually get into circles and create centers where we each take time to be seen leading lives with peaceful intentions in mutual dignity. This is the basic act of peacemaking. It is a demonstration of our power to be human. From this center, natural freedom and the politics of personal promise derive.

For this process, there are a few basics it helps to be clear about. These are basics that our culture consistently lies to us about:

*Claiming an identity gives a voice to what has been shamed. But the shame can still make us hold onto that voice as a rigid identity. To really root out the rigidity, the lack of freedom, involves remembering exactly how the shame happened, to grieve over the loss of freedom it caused, to make specific commitments to prevent the shame from repeating, to understand the motive and the fears of its perpetrators, and to help others be free of the shame. Appearing with this kind of dignity galvanizes support.

*People die. We are not images and life is to be prized and savored as it is lived.

*It is a personal and social commitment of resources to care about people. It doesn't just happen.

What happens when we act more naturally? Are we a people who can be frank about the destruction we live in? Can we appear amid the rubble, open and with due emotion? Can we claim the center and hold choice and freedom there? It would present a sharp contrast to the dominant culture of denial, disappearance and rigormortis. A contrast that resounds in the center of the people who live here with us, that resounds in the center of fluid feeling, of anarchist bisexuality.

Bi-Polar
ELECTRIC

where a difference makes a difference

Ca. Licensed call Neil 641-6299

Classifieds

volunteers

Volunteers Needed! Anything that Moves is staffed by volunteers. We may have volunteer opportunities for you in the following areas:

Computer input & layout
Promotion
Distribution
Department Editor
Writing interviews and reviews
Correspondence

It's easy to jump in and a great way to plug into the bi community. Call 415/564-BABN.

Two Volunteer Positions available as Publicity and Media Liaisons. If you're good at getting attention, schmoozing, and having your picture taken, put these skills to good use and make a name for yourself while you promote **Anything that Moves**.

instruction

Dance composition workshops with SF performance artist Anak-K. Explore movement and create dance with personal attention. 415/255-0189.

Vocal women: Wake up your bodies, souls, and voice. Reconnect your spirit to song. Private and group vocal work combining body awareness, imagery and improv to heal through sound. Betsy Rose, 415/525-7082.

Patience and Adventure Musicworks. Concerts, workshops and classes. For info and bookings: Judy Friedman, 415/456-4192.

for sale

Washer /Dryer: Portable, like new, full capacity. 220v dryer, no hook-ups needed for washer. Perfect for small areas/apartments. \$250 ea/\$400set. Call 415/673-8303.

STOP! This is insulting to Bisexual People stickers. Handy for leaving your message when you happen across bi oppression. 5 for \$1.00.

2" Bisexual Pride! buttons. \$1.00 each plus .50 handling.

BiPhobia Shield. .75 each or 2 for \$1.00.

Bisexual Pride! T-shirts in black or white. \$12 plus \$2.00 postage and handling. Indicate color and size.

Order from **BiPol**, 554 Castro #422, SF, CA 94114.

1/4" Safe Sex Bi All Means button \$1.00 each plus \$.50 handling. Order from **BABN**, 2404 California St. #24, SF, CA 94115.

sublet

Available June 25 - July 14. Share a lovely Victorian flat in the Castro with one bi-friendly woman and two cats. Big back yard, washer and dryer. Dates somewhat flexible. \$290. Call Claudia at 415/826-3616.

jobs offered

ATM Ad Sales position available. Support the cause and make money at the same time! Payment on a commission basis. Call 415/564-BABN to apply.

Paid Peer Educator: Bi/Gay/Lesbian youth & young adult program for Lambda Youth & Family Empowerment (LYFE). Info: 415/565-7681.

services

WORDWRITE: Published writer, experienced editor will provide feedback, suggestions, research and fine-tuning for literary projects. Academic papers, PR materials, political documents, grant proposals, fiction. 386-1048

1-900-CAN HEAR

Dial this number to speak with professionally trained sexuality experts on all aspects of sexuality and safe sex. A new approach to coping with the challenges of sex in the age of AIDS. \$2/minute for confidential, ethical professional support for sexual health from the Institute for Advanced Study for Human Sexuality. 5p.m. - 10 p.m. All caller welcome.

Expanded Family Network provides information, resources, meeting places and social events for those interested in caring, non-casual, committed multi-adult families. Write 2124 Kittredge St #278-K, Berkeley, CA 94704 or call 415/995-2607.

San Francisco Sex Information: Free information and referral switchboard. A non-profit educational community service for all ages & lifestyles. Mon-Fri 3-9pm. 415/621-7300.

Ask Isadora... Now you can get the best advice on sex and relationships by phone. 1-900-369-9111, .95/minute.

publications

50 Steps to Bisexual Visibility. Write BICEP, c/o BBMN, 338 Newbury #202C, Boston, MA 02115. Free!

International Directory of Bisexual Groups. Compiled by the East Coast Bisexual Network. Send \$3.50 (\$5, in U.S. currency, outside of U.S.) to: ECBN, The Center, 338 Newbury St., 2nd floor, Boston, MA 02115.

Bi Any Other Name: Bisexual People Speak Out. Edited by Loraine Hutchins & Lani Kaahumanu, Alyson Publications, 40 Plympton St., Boston, MA 02118. Seventy bisexual women & men describe their lives as well as essays by the editors. \$13.00ppd.

Bay Area Sexuality Guidebook: Classes, organizations, events, crisis hotlines, stores, health care, periodicals, therapists, alternatives, seminars, support groups, clubs, workshops, singles resources, and much more...plus many discount coupons. For info, send a SASE to: Box 1261/AM, Berkeley, CA 94701-1261.

call for entries

Future issues of ATM will feature the following themes:

Summer 1991: Gender

Fall 1991: Movement

Winter 1992: Sexuality

Submissions of fiction, photographs, personal stories, poetry, etc., are now being accepted. We especially encourage submissions from bisexuals who are differently abled, people of color, those dealing with HIV issues, and any bisexual who feels particularly invisible or whose voice has been suppressed or censored. Send for submission guidelines from ATM, c/o BABN, 2402 California St #24, SF, CA 94115.

Logo-motive, a new magazine of liberation and the best sex you can find in two dimensions. Short fiction, essays, limericks, etch-a-sketch output. I want your stuff! Some ideas about the kind of things I will publish:

- explicit, literate, polysexual short stories that get me off.
- explicit, literate, polysexual short stories that make me laugh.
- explicit, literate, polysexual short stories that cause worry or wonder.
- fantasies I haven't thought of.

Anything That Moves

CALL FOR ESSAYS

ON THE POLITICS OF BISEXUALITY

Bisexual activists Naomi Tucker and Brad Robinson are seeking essays for an anthology to examine how our sexuality and our politics have converged to form who we are and how we look at the world. This book is the next logical step in a progression of recently published bisexual anthologies. We want to collect the voices of women and men who are creating and defining bisexual politics. We especially encourage those whose voices have been traditionally silenced or censored to submit writing that speaks to your personal experience. Submissions can be sent on disk (Macintosh or IBM compatible), or as double-spaced, typewritten manuscripts, by November 1, 1991, to:

BISEXUAL POLITICS
584 Castro Street #136
San Francisco, CA 94114

For more information, contact Brad Robinson at 415-826-5788 or Naomi Tucker 415-553-7725.

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- hot art.
- cartoons.
- observations of the 'scene' in words and pictures.
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- joy.
- freedom.
- courage.
- change.

I hope the idea of submitting your work to my magazine is kind of exciting and scary, something you're not sure you can do, because if it's not dangerous, I don't want it.

Please submit work on Mac disk or double-spaced hard copy to:

Sunah Cherwin
logomotive
1623 Julia
Berkeley, CA 94703

More Bisexual Lives: The sequel book to the successful Bisexual Lives (Off Pink Publishing, 1988) will include new perspectives from around the globe. Covering issues of oppression, gender, race, class, language, relationships & sexuality. Seeking theory, life stories, creative writing, poems, drawings, photos, etc. from bi's and their partners, children, friends, allies. Taped interviews can be arranged. Multi-cultural, -racial, -ethnic. Send to: Off Pink Publishing Collective, 31 Cremorne Road, London SW10, England. (No deadline given.)

Lovers: Seeking memorable writings by women on the humorous, horrific, bizarre, quirky, embarrassing, disturbing, kinky, unusual, outrageous, as well as the everyday, commonplace aspects of relationships with lovers, male & female.

Guidelines: SASE to, Amber Coverdale Sumrall, 434 Pennsylvania Ave., Santa Cruz, CA 95062. Deadline: Oct 1, 91.

research

Bi/Lesbian/Gay Drug & Alcohol

Abuse Study: Study aims at discovering how the B/L/G community is affected by drug & alcohol abuse and what services are needed to address these problems. Conducted by Lesbian, Gay & Bisexual Substance Abuse Service Providers. To participate or for more info, contact Frank Davis, 18th St. Svcs, at 415/861-4898.

U.C. Berkeley sponsored documentary on bisexuals and AIDS/HIV. Confidential 24-hour voice mail. 415/464-3068.

wanted

MOTHER GOOSE Productions needs a new barnyard/playpen in San Francisco. Landlord must tolerate sensual gatherings of mixed groups on a monthly basis, maybe more. Need heated space with good restrooms for 70 - 130 people. Other groups may be interested. Write: Mother Goose Productions, P.O. Box 3212, Berkeley, CA 94703.

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Rates: \$10.00 for all ads up to 40 words.

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10% discount for four issue placement.

Post Office Boxes, abbreviations, initials, phone numbers, and zip codes count as one word. Hyphenated words count as two. No personals. All ads must be pre-paid.

Deadlines: Copy must be received NO LATER THAN:

Summer 1991: June 30, 1991

Fall 1991: September 1, 1991

Winter 1992: December 1, 1991

Ads must be accompanied by your name and phone number in case of problems. SEND COPY AND CHECK MADE PAYABLE TO BABN TO: ATM, 2404 California St #24, SF, CA 94115.

1990 NATIONAL BISEXUAL CONFERENCE VIDEO

Conference highlights are now available on videotape! See & hear the more notable moments of the "bistoric" event, including speeches, interviews, workshop presentations, performances, etc...

Send \$39.95 (\$41.95 foreign, in U.S. currency) payable to BiPOL, c/o Nate Brown, P.O. Box 1112, El Cerrito, CA 94530. Tape is on VHS Japanese/American NTSC (\$75 extra for conversion).

Spring 1991

3x3: Bisexual People of Color and
BIPOL, The Bi/Lesbian/Gay Political Action Group
present:

Multi-Cultural Organizing A Conference for Bisexual Activists

Saturday, June 29, 1991
9am - 6pm

New College
766 Valencia Street
San Francisco

Pre-registration only
Send \$25, payable to BIPOL,
with name, address, phone #, and racial self-identity
(limited registration on a first-come, first-served basis
with a commitment to multi-racial representation)

BIPOL
584 Castro St., #422
San Francisco, CA 94114
415/252-9818 (Conference and 3x3 info only)

For general information on Bay Area bisexual groups and resources,
call the Bay Area Bisexual Network: 415/564-BABN

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☐ **1 year** (4 issues) \$25

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☐ Foreign/Group/Institutions, **1 year** \$30

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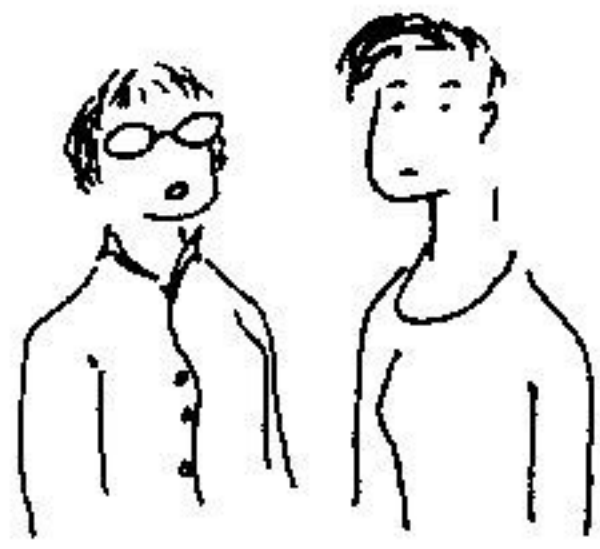
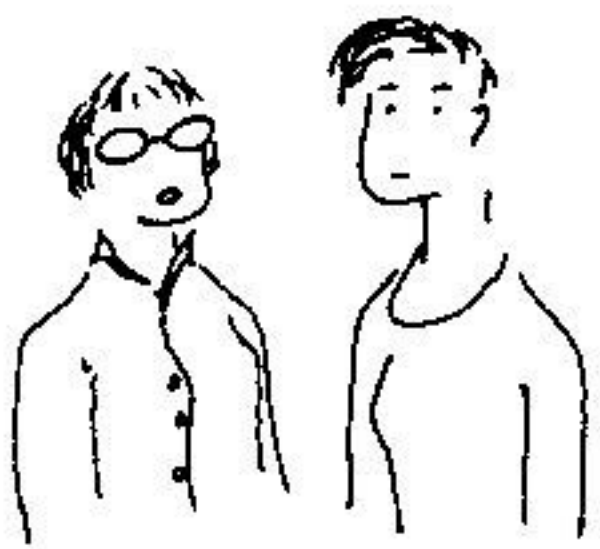
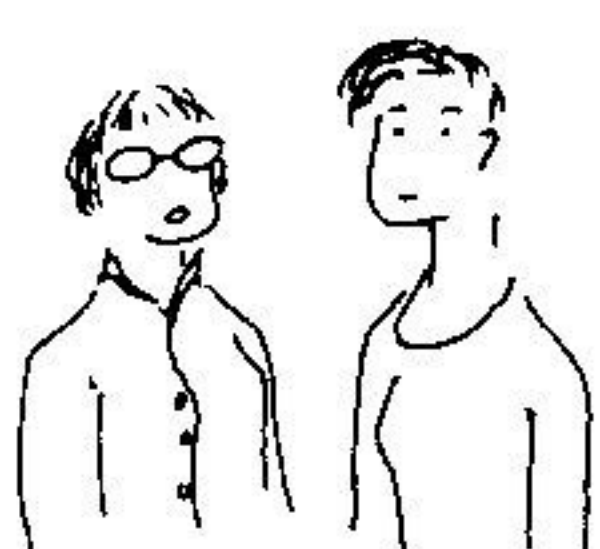
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Please make checks payable to BABN.

Our mailing list is kept strictly confidential. Mailings are discreet & sent bulk mail

Biotypes

by B. Weise and C. Smelser

<p>YOUR LESBIAN FRIENDS</p>  <p>"Internalized homophobia won't allow you to accept your lesbianism."</p>	<p>YOUR STRAIGHT FRIENDS</p>  <p>"Your interest in women is an attempt to avoid your fear of intimacy with men."</p>	<p>YOUR MOTHER</p>  <p>"You're sick."</p>
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J. WEISE & C. SMELSER

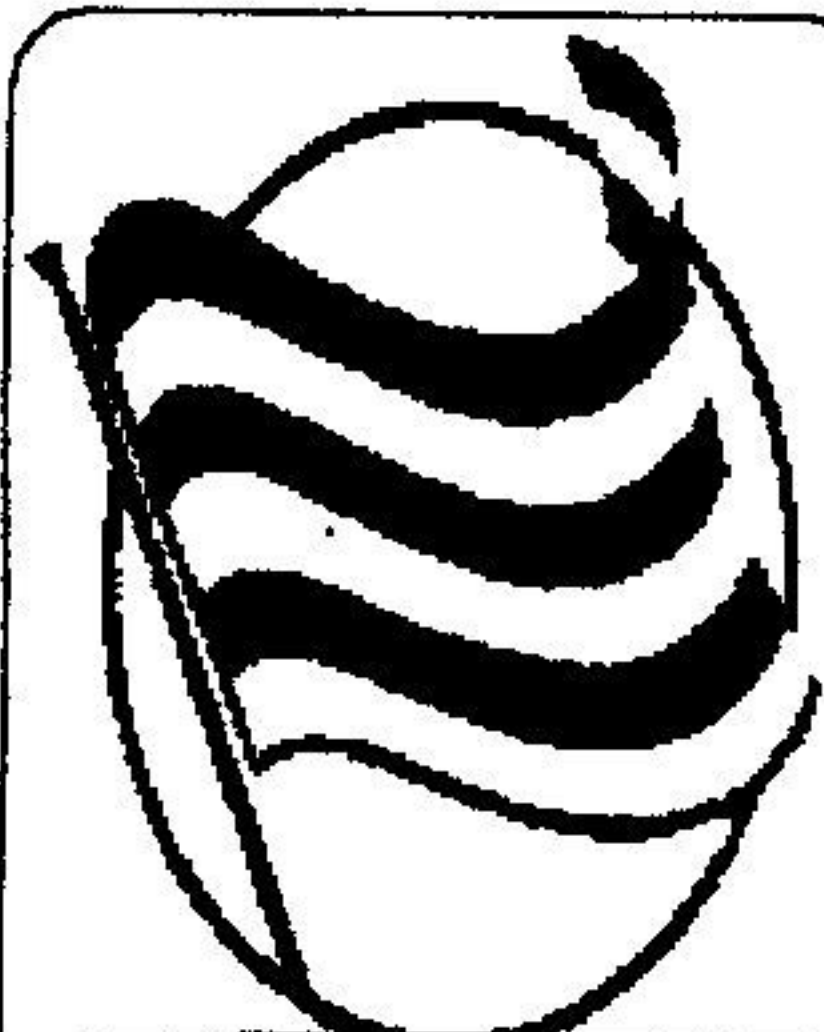
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The San Francisco
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Maine advertising firm needed entry and new
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Scrumptious older guy looking for a fun alternate couple, or a mature/male couple or singles with similar interests for friendship, fun and lots more. I am attractive, intelligent, clean, healthy and in shape. Call or write, I will answer all. Reply 157
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1139

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BOMBS**

**REMEMBER
THEIR NAMES**

WASHINGTON DC • OCT 17-18 1991

SAFE SEX
Bi
ALL MEANS

"Given the right set of circumstances, anybody will fuck anybody. If two people are attracted to each other — and it's bound to happen — and who gives a shit?"

— Sandra

— Sandra Bernhard

ANOTHER
BISEXUAL
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Bi People
of Color
Caucus

7pm Tues

LESBIANS AND BISEXUALS

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"Anything." Anything That Moves, Spring 1991. Archives of Sexuality and Gender, https://link.gale.com/apps/doc/IYPCAW589567529/AHSI?u=wash_main&sid=AHSI&xid=ca4d4d9d. Accessed 21 Aug. 2020.